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ATLANTIS RISING

by BRAD STEIGER

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A SUBTERRANEAN CIVILIZATION OF INNER EARTH
THAT STILL MAY EXIST

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ATLANTIS RISING

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GODS FROM ATLANTIS?

Are our religions based on advanced men from Atlantis? Was Atlantis another planet? Could the Atlanteans still be living, beneath Earth's oceans? Are they responsible for UFOs? And will Atlantis rise again in our time?

There are almost as many theories about Atlantis as there are students of it, but until now no one has put them all together. Brad Steiger, America's leading writer on the unexplained and the unexplainable, takes a close look at the ideas about Atlantis that may hold the answer—and draws some startling conclusions!

ATLANTIS RISING

BRAD STEIGER

A DELL BOOK

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ATLANTIS RISING

Chapter One

IN SEARCH OF AN ANTEDILUVIAN WORLD

What would happen if a catastrophe should destroy our own civilization? What would be left for archaeologists to dig up 10,000 years (or a million years) from now?

A great deal depends on what kind of disaster it was, of course. If New York were covered by volcanic dust and lava much of the city would be preserved.

If we were destroyed by an unknown disease there would be far less evidence. A glacier would perhaps destroy everything in its path, leaving nothing but dust to record the fact that here once a great civilization stood.

For we are builders in timber and metal. Even our stone buildings are only a veneer supported

> by spiderwebs of steel. In a thousand years, even without flood, fire, lava, or glacier, all of our writing would have disintegrated, because we write on fragile paper. Hardly more than that and our steel rails and frameworks would be ribbons of dust, blown away by the wind. After a few thousand years only our great monolithic concrete dams would remain to show that here once was a nation with 165 million people.
>
> —Curtis Fuller, *Fate* Magazine, October 1957.

This author was a recent college graduate beginning his first year of secondary teaching when Curtis Fuller published the somber realization of brief mortality quoted above. At an enthusiastic age, when I embarked upon each day as if I were issuing gems of wisdom fit to be writ upon stone by my teen-aged students, I was being reminded of just how transient every human effort and device really was. As poet Robert Frost once phrased it, "Nothing green can stay." Nothing stays forever young. A man could live out his life and achieve international prominence before his death, yet, two generations later, be forgotten. A civilization could attain the very apex of cultural accomplishment, and, 1,000 years later, be little more than a rumor. The process remains forever the same: a seed in springtime, a withered husk in winter.

Atlantis, O Atlantis! Fabled land of might and mystery! Did you once wax strong and beautiful? Did your kings conquer the earth? Did your priests raise arcane wisdom to a mystic level never surpassed? Or are you, Atlantis, but a symbol of man's brief glory before the dust? Do you really lie slumbering beneath the oceans, or have you never risen above the aqueous depths of man's dreams?

This author has come to believe that civilization on Earth has been cyclical and that there have been highly evolved human or hominid cultures before our present epoch. Atlantis may be but a symbol of man's racial memory of that time before our own. Within man's collective unconscious may lie half-forgotten memories of a time when man-creatures lived in god-like splendor while *Homo sapiens* groveled in awe of his magnificent predecessors. This book will be a search to define that time and those dimly remembered god-men.

. If Atlantis existed, where was its geographical location? Surely not in the Atlantic Ocean, as is commonly supposed, declared the research of Dr. W. Maurice Ewing, oceanographer and professor of geology at Columbia University, who, in a 1953 expedition aboard the *Devin Moran,* issued the pronouncement that the floor of the Atlantic had never been above water.

Dr. Ewing used the oil exploration techniques of seismographic recordings to identify the rock under sea-floor sediment. "We found that the rocks under every part of the ocean are completely different from those under the continents," he stated. "This discovery tends to support the theory that the continents are distinct entities and that the ocean floor was never above water."

While proponents of the Atlantis-beneath-the-Ocean school huddled together in their scattered small groups and commiserated about their alienation from modern science, they found, in 1956, an unexpected ally from the hallowed halls of orthodoxy. Dr. Rene Malaise of the Riks Museum in Stockholm, Sweden, offered new evidence that a land such as Atlantis might very well have existed in the Atlantic. According to Dr.

Malaise, his colleague, Dr. P. W. Kolbe, had furnished proof of the sinking of a Mid-Atlantic Ridge.

Dr. Kolbe found this proof in the tiny shells of diatoms, minuscule marine animals, when he took a core sample at a depth of 12,000 feet in the tropical Atlantic. According to Dr. Kolbe's examination of the shells, some of the diatoms were exclusively the fresh-water type. "They could only have been deposited in the sediment when it was part of a fresh-water lake," Dr. Malaise said in making his announcement of his colleague's findings. "The only way that they could have been deposited in a fresh-water lake would be for the present sea bottom to have been above sea level at one time."

In the opinion of Dr. Malaise, there was once a Mid-Atlantic Ridge that settled beneath the surface of the ocean as recently as 10,000 to 12,000 years ago.

"The ridge stood as a barrier to the Gulf Stream, landlocking the Arctic Ocean from Europe to Greenland," the Swedish scientist pointed out. "When the land barrier sank, the Gulf Stream reached the Arctic Ocean and the Ice Age ended. The whole history of the world was affected by the climatic change brought about by the sinking of Atlantis."

In 1963, Professor Georgly Lindberg of the Soviet Union's Zoological Institute of the Academy of Sciences was quoted in a *Tass* news release: 'The hypothesis that there is a North Atlantic continent, presently submerged beneath 4,500 to 5,000 meters of water, is confirmed by new findings." However, Soviet scientists said that the submerged continent could hardly have been the highly advanced civilization referred to by the ancient writers, such as Plato and Pliny, for, in their estimation, the continent mentioned

by Professor Lindberg sank some time before the end of the Tertiary geological period, which began around 60 million years ago and ended a million years ago.

No, the continent could not have been Atlantis. Not unless one is willing to grant man, or some form of hominid life, a much earlier cultural history than scientists have thus far been able to concede.

However, if archaeologists continue to roll back the history of civilization in such leaps and bounds as they have been in recent years, it seems unavoidable to this author that they will find that they have pushed themselves into a series of civilizations that preceded the cultural epoch of which we are a part. If the archaeologists are able to approach their findings free of professional demands requiring them to fit every stone and artifact into a ready-made and academically approved slot, it seems likely that they will thereby confirm the theories that many responsible scholars have long held concerning the possibility of other cultural life cycles on this planet — each destroyed, perhaps, by some great natural or man-precipitated catastrophe.

Less than two decades ago, for example, it was generally believed that if man did exist in America even 5,000 years ago, he was nothing more than a primitive hunter. Then, in 1952, Dr. Paul Sears of Yale University dug up some maize pollen grains from about 240 feet below the surface of the dried lake bed on which Mexico City is built.

Maize is the most highly developed agricultural plant in the world, so highly developed that scientists have never been able to trace its original ancestors. According to radiocarbon testing, the pollen grains from the Mexican lake bed are at least 25,000 years old. Someone was harvesting domesticated maize in

the Americas at least 20,000 years before anyone was supposed even to be smashing slow animals with rock clubs. Dr. Sears commented that anthropologists would now have to hunt the ancestors of Mexican Man, as well as those of corn, much earlier than they had thought necessary.

Reports of a dawn man 15 to 20 millions of years old found in an Italian coal mine were released in the mid-1950s. Dr. Helmutt de Terra of Columbia University told journalists in Rome that a section of jawbone, along with the bones of the feet and hands of *Oreopithecus,* had been found. Java and Peking men go back a mere 300,000 years, a few ticks of the cosmic clock compared to 15 to 20 million. If anthropoids such as *Oreopithecus* were flourishing at the very dawn of time, why could not a more sophisticated species of *Homo sapiens* have co-existed with them, just as twentieth-century Australians coexist with stone age aborigines?

And if not *Homo sapiens,* perhaps an alien form of hominid life brought to Earth by spaceships from another world.

In 1968, geologists worked themselves into a lather over a fossilized sandal print unearthed near Delta, Utah. A fossilized sandal print is exciting enough, but William Meister found a rock with two tiny trilobites embedded in the print. Trilobites, as any textbook will pronounce, date back to the earliest geologic breakdown of the Paleozoic era, roughly 250 million years ago.

Dr. H. Doelling of the Utah Geological Survey, in perhaps unintentional understatement, said that the whole business just did not fit together with geological history. Trilobites simply were not contemporaneous with human beings. At least not according to the stan-

dard, academically approved geological-anthropological scale.

As more of these scientific anomalies are unearthed and we learn more about prehistory, the persistent "catastrophic theory of history" should gain more credence among reputable scientists.

As we have already noted, the catastrophic theory of history maintains that there have been a number of highly cultured and technological civilizations in prehistory that were almost completely destroyed by a disaster of some kind. Coupled with the notion of great, vanished, prehistoric cultures is the universal legend that, at one time, gods walked upon the earth in direct intercourse with man until a dramatic "fall" separated man from direct communication with the deities. Closely linked with the myth of an earthly paradise from which man was expelled, or from which the gods withdrew, is the world-wide cultural memory of a great flood, or natural catastrophe, that destroyed all civilization as it then existed. Many Atlantean theorists see the universal flood story as being directly related to Atlantis's sinking beneath the sea.

Greek scientist A. G. Galanopoulos and American oceanographic engineer James E. Mavor believe that a small-scale "Atlantis" was blasted into folklore by a gigantic Karakatoa-type volcanic explosion. Immanuel Velikovsky (*Worlds in Collision*) maintains that the catastrophe was caused by the near-collision of the planet Venus with Earth. While a world-wide deluge might be rather hard to accept, the notion that survivors of the Atlantean disaster might have spread the tale of their great civilization's sudden destruction to primitive peoples on all continents becomes, it seems, a much more palatable pill to swallow.

Although we can no longer accept the clerical dic-

tum that Earth was formed at 9:00 A.M., 4004 B.C. on October 23, the fact remains that the multi-cultural memory of a great flood influences any calendar of our present epoch. Since historical records are found only up to approximately 5000 B.C. it is generally agreed that our epoch has existed for something under 7,000 years. The evidence now seems to indicate, however, that if there were a Great Deluge of nearly global consequence, or even a localized catastrophe that snuffed out the acme of culture at that time, it probably occurred earlier than 5000 B.C.

In the January, 1969, issue of *Fate* magazine, Hugh Auchincloss Brown reports on the evidence that indicates that the Temple of Serapis at Pozzuoli on the Adriatic Sea's Gulf of Venice was erected by artisans of a civilization that existed 12,000 to 19,000 years ago. Brown writes that the temple must have been erected when the site was *above* sea level, as it is at the present time, but that it has been *below* sea level by at least 20 feet, judging by the holes left by boring clams 15 to 20 feet above the present sea level.

The creators of the great marble columns had tools that enabled their workmanship to rival the Egyptians'. According to Brown: "The present location of Pozzuoli is approximately 46° N. Latitude, but at the time the Temple was erected its latitude was 40°. The earth did a roll-around which was caused by the eccentric rotating mass of ice at the North Pole, and Pozzuoli moved to approximately 65° N. Latitude at which time the temple was submerged."

In 1966, an oceanographic research expedition led by Dr. Robert J. Menzies of Duke University aboard the vessel *Anton Brunn* photographed what appeared to be carved rock columns under 6,000 feet of ocean in the Milne-Edward Deep, a depression that reaches

a depth of nearly 19,000 feet. A cautious Dr. Menzies admitted that the discovery of what *may be* the ruins of an ancient city could be "one of the most exciting discoveries of this century, insofar as ruins go."

Some of the columns are half-buried in mud while others stand upright. Many of them appear to have a kind of writing on them. There are old Inca ruins on the nearby coast of Callao, the port for Lima, Peru, but a city resting beneath 6,000 feet of water would have to be many thousands of years older than the ancient coastal cities.

In 1955, William Mardorf, an ex-Marine skin diver, took photographs of submerged ruins at a depth of 95 feet in Bolivia's Lake Titicaca, the highest navigable lake in the world. Massive docks for ships have been cut out of solid stone in the Titicaca area, leading some researchers to theorize that this high plateau was once a sea port until some dramatic geological change rearranged the topography.

While he was a Republican congressman from the state of Minnesota, Ignatius Donnelly put the spare time he had spent in the Library of Congress to such good use that he was able to produce the encyclopedic *Atlantis* a short time after his retirement. Harper & Brothers of New York published the book in 1882 and it was issued that same year in London. In a foreword by Egerton Sykes for the modern revised edition published in 1949 (Gramercy Publishing Company, a division of Crown Publishing, Inc., by arrangement with Harper & Row), Sykes characterizes Donnelly as a liberal intellectual ". . . in what may well have been the last outburst of learning before (the nineteenth century) was swamped with mediocrity." Lewis Spence, the great scholar of the occult, has writ-

ten that Donnelly set forth all the blueprints and outlines for a study of the Atlantean problem and that any departure from Donnelly's general method "would be as vain as it would be unintelligent."

Among the points made in Donnelly's "blueprint" are such items as the following:

Atlantis was a large island, the remnant of a continent, where man first rose from a state of barbarism to a civilization that would not be equaled until 6,000 years after its destruction in 8000 B.C. All the arts essential to civilization which man possesses date back to the time of Atlantis.

The empire of Atlantis extended from the Gulf of Mexico to the Mississippi River, from the Amazon River to the Pacific coast of South America; from the Mediterranean to the west coast of Europe and Africa, the Baltic, the Black Sea, and the Caspian Sea.

The gods and goddesses of the ancient peoples were in reality the kings, queens, and heroes of Atlantis. The supernatural acts attributed to these god-men were merely a primitive's bewildered retelling of actual historical events. The legends of earthly paradises and holy god-inhabited lands have become part of the collective racial unconscious and are memories of a mighty land where early man lived for ages in peace and harmony.

Egypt, as the first major Atlantean colony, reproduced the civilization of the ancient island. (Certain scholars have assembled evidence that Egypt somehow inherited its culture from an advanced prehistoric nation. It has long puzzled the orthodox archaeologist and anthropologist how Egypt's civilization could start at its peak and run downward for 5,000 years.)

Atlantis perished because of some terrible natural catastrophe and the entire island was submerged beneath the ocean. Nearly all of the Atlanteans were drowned, with the exception of the merchant marine and those who managed to escape in boats and rafts. The survivors of the disaster spread the story of the death of Atlantis to east and west, and the tale has been passed to our own time via the many variations on the Great Deluge legends.

Donnelly's book is devoted to providing detailed proofs for these many assertions; and bearing in mind that Donnelly prepared the work in the 1880s, prior to so many major archaeological discoveries, the open-minded reader of *Atlantis* must admit that the liberal intellectual from Minnesota has assembled a great deal of rather convincing evidence.

In comparing the biblical tale of Noah and the ark with Plato's account of the destruction of Atlantis in his *Critias,* for example, Donnelly notes that the Old Testament chronicler and Plato agree that the cause of the Antediluvians' destruction was a population explosion with the majority of the populace bent on wickedness. In both accounts, the doomed were drowned. The Bible and Plato also agree that both peoples had had an earlier Edenic existence which began to deteriorate when the superior race ("sons of God") began to intermarry with inferior stock ("the daughters of men").

Donnelly's time in the Library of Congress must have produced an incredible sheaf of notes. He tells us that the hero of the Aztec version of the Deluge legend is "Nata," not at all far from Noah. The ancient Toltecs, Donnelly discovered, traced their place of

origin to a land called "Aztlan," or "Atlan," remarkably similar to "Atlantis." Tradition has it that Atlan had colonies in Central America and furnished the aborigines there with the rudiments of civilization. The Indians of the Great Lakes already had the story of a "Noah" in their tradition, without benefit of missionaries. Their Great Father, they believed, was warned in a dream that a great flood would soon cover the earth. He built a large raft and saved himself and all the animals.

One of the most intriguing points Donnelly makes is that cultures on both sides of the Atlantic have almost precisely the same arts, sciences, religious beliefs, social customs, personal habits, and folk traditions — from pyramids to palaces, from metallurgy to money, from public works to weapons, from belief in immortality of the soul to belief in ghosts and fairies.

When scholars study the resemblances among the Mediterranean nations, Donnelly points out, no man would be foolish enough to suggest that Rome, Greece, Egypt, Assyria, and Phoenicia each spontaneously and separately devised and perfected the arts, sciences, and cultural patterns that they share. Rather, the academic procedure is to ferret out the common thread that binds them all together. Therefore, Donnelly wonders, if similarity of origin has unquestionably produced similarity of arts, customs, and condition on two sides of the Mediterranean, why should not similarity of arts, customs, and condition prove similarity of origin on two sides of the *Atlantic*? It is Donnelly's thesis that since civilizations on both sides of the Atlantic have been discovered to be substantially identical, they must have either descended one from the other or have stemmed from one common source: Atlantis.

In 1954, German archaeologist Jurgen Spanuth believed that he had found Atlantis under the North Sea five miles north of Heligoland. After exploring the sunken, walled city that lay beneath 50 feet of water, Spanuth was convinced that he had truly found the remnants of an advanced civilization.

Using Plato as his guide, Spanuth read that two of the principal landmarks of Basilea, the capital of Atlantis, were the royal citadel and the great temple. As Plato repeats the legend, Basilea lay approximately six miles from the coast and was encircled by a 3,035-foot wall. Spanuth's underwater city yielded an almost undamaged wall with a circumference of 3,956 feet.

Spanuth did not feel that Plato's date of 8000 B.C. was accurate for the sinking of Atlantis, however. He estimated that the city in the North Sea had submerged around 1200 B.C., roughly 800 years before Plato's time.

There seems little doubt that Spanuth located a city of an advanced ancient civilization. The streets of the city were paved with molded slabs of firestone, and there was ample evidence to indicate that the forgotten inhabitants had mastered the craft of smelting ore.

Other scholars and field archaeologists have championed the great civilization of Crete as the logical pretender to the throne of Atlantis. Crete, destroyed in some as yet undetermined manner in 1400 B.C., had its great palace of Knossus situated three miles from the sea. The palace was one of the greatest wonders of the ancient world and typified the Minoan peoples' passion for art.

Reverend James Baikie, who assisted in the excavation of Knossus, once said that his impression of an-

cient Minoan artisans was that of ". . . a people of astonishing mental agility, extraordinarily alert and sensitive to original ideas, and sometimes overflowing in the very fullness of its life. . . . To turn from the reliefs of an Assyrian palace to the frescoes of Knossus is like turning from a shambles to a green meadow in spring time."

The citizens of Knossus boasted fresh water piped into their homes, an efficient drainage system, and flush toilets in the palace. Dr. Angelo Mosso, an Italian archaeologist, told of observing the ancient sewer system one day after a heavy downpour of rain. "All the drains acted perfectly," he said, "and I saw the water flow from sewers through which a man could walk upright. I doubt if there is another instance of a drainage system acting after 4,000 years."

Dr. Mosso examined the terra cotta pipes that connected with the main drainpipe in the palace, the faucets, the system of latrines, a complete sanitary system that Europe did not regain for more than 3,000 years. The Italian archaeologist confessed that he looked with admiration on a certain latrine in the queen's room. "In a little room, lined with alabaster, was a wooden seat 57 centimeters in height from the pavement, while beneath the latrine passed one branch of the sewer. I saw another less handsomely appointed in the palace of Phaestos. To us hygienists, these are two remarkable points of excellence."

In the July, 1957, issue of *Fate* magazine, editor Curtis Fuller suggests that the clue to the mysterious disappearance of the Minoan culture has been with us for centuries and we have been misreading it: "For in the *Timaeus* Plato tells how Solon, when in Egypt, was told of an island in the Western sea which had been a great power holding sway over other islands

and over parts of the continent," Fuller writes. "This fabled state was overwhelmed by the sea as a judgment of the gods. Plato went into great detail to describe the island, and (Rev. James) Baikie says that his details are such as to leave practically no doubt that Solon's Egyptian priest was actually describing what he had heard of the port and palace of Knossus."

Texts in a script called Minoan Linear B, deciphered about 1956 after years of study by Michael Ventris, a London architect, show that men named Achilles, Hector, and Orestes owned property on the island of Crete about 3,200 years ago. Is it mere coincidence that men who were probably the military lords of Knossus bear the names of Homeric heroes? Was Crete, inundated by the sea in a terrible natural catastrophe, the basis of the Atlantis legend? Did the ancient Greeks borrow more heavily from the Minoan culture than has yet been supposed? Or did both the Minoans and the Greeks seek to emulate an earlier and greater civilization that existed beyond the pillars of Hercules (Strait of Gibraltar)?

In the 1920s, Professor Adolf Schulten of Erlangen University, together with the archaeologist Bonsor and the geologist Jessen, unearthed what he thought, according to the Greek historian Strabo's directions, was the site of ancient Tartessos. Since that time, many scholars and theorists have concluded that the fabled Atlantis and the lost city of Tartessos are one and the same.

Tartessos, the Tarshish of the Old Testament, flourished from 1100 B.C. until its destruction in 500 B.C. Tartessos was the capital of a nation whose culture was rich and advanced, and it was probably the earliest city-state in the pre-Roman West. Although the

city is described in the journals of several ancient geographers and historians, people have been searching for the site of Tartessos for over 2,000 years.

The land is marshy where Tartessos once stood — probably at the mouth of the Guadalquivir River on the coast of Spain — and the once rich land is now buried beneath several layers of silt. As the legends told of Atlantis sinking into the sea and becoming inundated, so do the writers of antiquity record how the Guadalquivir's channels became reduced in number from three to one and subsequently covered the island city-state at its mouth.

Schulten's research has convinced many Atlantean scholars that a number of convincing parallels exist between the evidence unearthed at Tartessos and the account of the fabled Atlantis described in the works of Plato.

According to Plato's *Critias,* Atlantis stood on an island surrounded by three rings of water. Tartessos is known to have been an island city located between the three mouths of the Guadalquivir.

Plato provides a detailed account of the canal system of Atlantis. A writer of antiquity describes a similar system of canals being used in Tartessos.

Atlantis is said to have been the wealthiest nation that has ever existed. Tartessos is referred to in ancient records as "the wealthiest city in the world."

Plato seems to have been intrigued by the cult of the bull that flourished in Atlantis. The worship of the bull, with attendant graceful maneuvers executed between its horns, is also known to have a once-active cult in ancient Crete. "Bull vaulting" could have come to Tartessos from Crete and survived in Spain as the national sport of bull fighting.

Atlantis, according to the Greek philosopher's ac-

count, was the greatest maritime power the world had ever known. The ships of Tartessos are recorded to have spanned the entire Mediterranean, and are said to have reached Scotland, perhaps even Iceland and North America. The Old Testament speaks of the "ships of Tarshish" and gives scriptural substantiation to their far-reaching voyages.

Again it is Strabo who testifies that the culture of Tartessos was advanced and intellectually active. He records that the citizens of Tartessos had prose accounts, poems, and a legal system that even then were 6,000 years old.

In the early 1960s, Dr. Angelos Galanopoulos, a seismologist and professor of geophysics at the University of Athens, believed that he discovered a 2,600-year-old error that an ancient Greek scholar had made when translating the legend of Atlantis from the works of Egyptian priests. The Egyptians used similar symbols for the numbers 10 and 100, and the ancient translator confused them and incorrectly wrote that Atlantis was ten times larger than it actually had been. If Atlantis was really only one-tenth the size traditionally ascribed to it, Dr. Galanopoulos reasoned, it could very easily have been an island in the Mediterranean, rather than a large continent in the Atlantic.

Dr. Jelle de Boer, a young geologist who was a research fellow at Wesleyan University, stated that his research tended to support the theory put forward by Dr. Galanopoulos. A group of geologists had determined that a volcanic eruption had occurred near the island of Crete, center of the culturally advanced Minoan civilization, about 1500 B.C. The island of Santorini, according to the geologists, had erupted and disappeared in violent volcanic catastrophe. The enor-

mity of the blast had caused huge tidal waves, fires, and loss of oxygen in the air on Crete, which was known in Egypt as Atlantis.

Dr. Galanopoulos soon acquired James W. Mavor, Jr., of the Woods Hole Oceanographic Institution, as an ally. Mavor contributed the use of the research vessel *Chain,* and worked on and around Santorini (also called Thera) in 1965-66, until he became satisfied that the island had been a part of Atlantis. Mavor and other scientists theorized that Santorini had exploded with a blast the equal of 2,000 H-bombs, five times the force of that which destroyed the East Indian island of Krakatoa in 1883. Such a cataclysm, perhaps the greatest ever experienced by man, would surely have been transformed into legend, the history of the time.

The principal point on which the Santorini-Atlantis theory hinges is that Plato, who was a philosopher, not a historian, claimed that he got the legend from a relative, who had heard it from his grandfather, who had heard it from his father, who heard it recounted by the Athenian leader Solon, who had first heard it from an Egyptian priest. Now no academic anthropologist or historian is going to accept for one minute Ignatius Donnelly's notion that the Egyptians had the legend in their tradition because Egypt had been the major Atlantean colony. The academicians will, rather, suggest that an oral tradition does not make the most reliable or convincing kind of evidence. And since Plato included the details of Atlantis in two dialogues, *Timeus* and *Critias,* he was probably less interested in conveying information about a lost continent than he was in creating an allegorical situation to make a philosophical and moral point: that even a noble race living under a perfect government could

fall into a moral decline and be punished by the gods for their transgressions.

The seekers at Santorini found that the island supported at least one prosperous Minoan settlement that was destroyed in a volcanic explosion. Even considering the alleged error in translation that made Atlantis seem ten times larger than it really was, could the tragic loss of one city on Santorini really have inspired the persistent myth of a mighty nation of sea kings? Professor Galanopoulos says yes.

The various expeditions to Santorini-Thera discovered a wide moat under 1,300 feet of water. Dr. Galanopoulos told *The New York Times:* "Plato, who gave the fullest description of Atlantis, wrote that the hill that stood in the center of the Metropolis island was surrounded by a moat which served as a secure harbor. This moat, which encircled the acropolis of the Metropolis, was one of Atlantis' main features. This discovery is one of the most convincing proofs that the legendary Atlantis has been located."

Dr. Galanopoulos goes on to state that Plato described Atlantis as a major sea power where sacred bulls roamed about unhindered. The Minoans who settled Santorini were also a great maritime power and the cult of the bull was a major element in their religious observances.

To the Greek seismologist, Plato's designation of Atlantis as a fortified hill city protected by alternate rings of land and water is but a fanciful description of what Santorini must have looked like before the violent eruption.

To read James Mavor's *Voyage to Atlantis* is to become enthralled by the telling of a scientific adventure story. No one can dispute the importance of the underwater discovery at Santorini-Thera, but this au-

thor wonders if the forgotten Minoan town, which covered about half a square mile, could really have become the mythical Atlantis, even if that ancient Greek translator did inadvertently multiply every dimension by ten. And the legend, as retold by Plato, specifically places the great sea power in the Atlantic, beyond the Pillars of Hercules (Strait of Gibraltar). Why would the ancient storytellers have felt the need to move the location of the city-state from the Aegean to the more distant Atlantic? And why, as the Thera researchers believe, would the Egyptians refer to the Minoan culture as Atlantis? Mavor writes with enthusiasm about the importance of the findings at Thera, but those who have made a study of the Atlantean problem may prefer to echo the words of that popular song by the British folksinger, Donovan, which tell of a great continent lying beneath the Atlantic Ocean.

If one is simply intrigued by lost civilizations of incredibly impressive magnitude, they are being dug up all over the globe in abundance, a fact that will surely begin to push the old, standard calendars into academic attics of unused measuring sticks.

In 1965, while examining the ruins of the Starcevo settlements, a Neolithic civilization first identified in the early 1930s, Yugoslav archaeologist Draodlav Srejovic found round-eyed household deities of a much older civilization. The dig, situated on the banks of the Danube River about 60 miles from Belgrade, has produced implements which date back to 7000 B.C. The complex layout of the ancient town and the artifacts discovered indicate that the prehistoric peoples were quite advanced as craftsmen and were artistic and religious people as well. But who were they?

In the early 1950s, Dr. J. Louis Giddings, Jr., of the University of Pennsylvania, conducted a study of ancient Arctic ruins that produced evidence of a culture that had circled the entire top of the world in prehistoric times. After an expedition to Northern Canada, Dr. Giddings brought back grooving tools and side blades of a distinctive type that were once believed to be peculiar to Europe and Siberia.

In 1959, Arizona State University students digging in a cave in Camelback Mountain found remains thought to be thousands of years old. In the top layers of the excavation, many centuries old, the diggers found dozens of bundles of reed cigarettes packed in salt. Each bundle was packed in multiples of four, and the cigarettes were fashioned with a perforated reed joint above the tobacco. Filter-tipped cigarettes are obviously nothing new.

When archaeologists opened the tomb of a Celtic princess dated about 600 B.C. near Dijon, France, in the early 1950s, they found that they had pried open a most remarkable enigma as well. Within the tomb stood the wood and wicker carriage of a horse-drawn chariot decorated with perforated bronze. The remains of the princess lay in the carriage, bedecked with exquisite jewelry.

But the puzzle lay in the discovery of a hammered bronze Grecian vase and two cups with black figures known to have been manufactured in the Athens of about 530 B.C. How, the archaeologists pondered, did a Celtic princess in a remote corner of northern Burgundy come to possess works of art that an Athenian king would have given a fortune to possess? And why would a woman be buried in a war chariot?

One archaeologist dared to suggest that the princess might have been a warrior chieftain of the legendary

Amazons, against whom the ancient Greeks and Trojans defended themselves.

The myths say the Amazons originated in the Caucasus and eventually settled on the Thermodon River in what is today northern Turkey. The warrior women extended their battle lines as far west as Egypt and as far east as India, declaring truces only long enough to mingle sexually with men of other tribes in order to avoid tribal extinction. Boy children were either sacrificed or returned to their fathers. Girl children were kept and trained in the martial sciences.

In 1965 Moscow radio reported: "One of the most ancient historical legends has been confirmed. The Amazons existed and lived on the territory of our country."

Ukrainian archaeologists discovered ancient Scythian tombs of warrior women near Borispol and Nikopol in the east-central Ukraine. Gold ornaments were found alongside the remains, as well as iron spears, sheaves of arrows, armor, and javelins.

The party propagandists undoubtedly made much of the fact that the very prototype of the super-woman had once lived on what is now Soviet soil, and they probably urged their laboring women to emulate the strength, but not the misanthropy, of their fierce predecessors.

This author hopes that he is not emulating the techniques of the propagandist when he points out that yet another "myth" has been tried and found not wanting, but, on the contrary, replete with physical evidence to carve its bold niche in reality. The myth of Atlantis has become one of the most persistent of all legends, and echoes of the destruction of that once-great nation seem to be echoed in the folklore of nearly every people:

Was there a physical Atlantis, a highly evolved society that colonized the world, charted its continent's boundaries, and left remnants of its culture scattered throughout the planet in an epoch before our own?

Is civilization cyclical? Does an Atlantis rise, flower, and get suddenly crushed to dust so that its scattered survivors may start the cycle once again, the golden days of glory but confused memories in their frightened and bewildered brains?

In 1960, Dr. Juan Armenta Comacho, director of the Department of Anthropology at the University of Puebla in Mexico, dug a piece of a mastodon's pelvic bone out of the desert soil at Balsequello, 60 miles southeast of Mexico City. Excavators in the Americas are often unearthing mastodon bones, and such a find is no longer a cause for excitement. There must have been a great many mastodons lumbering about the continent at one time. The bit of bone discovered by Dr. Comacho was quite unique, however. On its surface some prehistoric artist had engraved the images of a horse, a camel, a reptile, and a type of mastodon thought to have been extinct for 100,000 years.

Dr. H. Marie Wormington, curator of archaeology at the Denver Museum of Natural History, stated that the artwork and the bone were contemporary. The carving could only have been done on fresh bone, Dr. Wormington commented, not fossil bone.

Just a few short years ago the majority of textbooks taught that man quite probably did not arrive in the Americas until some adventurous Asiatics crossed the Bering land bridge at about the time of Christ. A minority of daring anthropologists were prepared to state that man may have been in the Americas by 3000 B.C., but few academic anthropologists or archaeologists were foolhardy enough to suggest that man

may have been in the New World as early as 8000 B.C.

And now the poor scholars are being asked to deal with a bit of mastodon bone that some anonymous artist carved upon at least 100,000 years ago, shortly after the gigantic tusked beast had been freshly killed.

There is an out, but it is certainly one that no orthodox academician who values his professional standing will take. The hunters and the artist could have been on a map-making expedition, as they charted yet another acquistion of their far-reaching Atlantean empire. There were no primitive hunters yet foraging in the Americas; there were no precocious artisans carving on bone; there were only explorers from a mighty nation of sea kings, whose once great continent now lies beneath the Atlantic Ocean.

Chapter Two

ANCIENT SEA KINGS, ARTISANS, AND EXPLORERS

In the late 1950s, antique dealer R. J. Wills of Monroe, Louisiana, purchased a limestone slab Indian artifact in Cripple Creek, Colorado. The slab had a great many markings on it, and Wills was uncertain if he had really purchased a genuine relic, but he decided to keep it as a curio. It was not until sometime in 1968 that a report of the slab reached Mr. and Mrs. Jack McGee, amateur archaeologists from Fort Worth, Texas. The McGees contacted Wills, and the cooperative antique dealer drove 400 miles to Fort Worth with the enigmatic stone.

According to the *Newsletter,* Vol. 3 No. 3, of the New England Antiquities Research Association: "The McGees promptly saw that the six-line inscription on the rock, measuring 11 × 14 inches, and 4½ inches

thick, was in some Old World script, but they mistakenly thought it might be in 4th century Gothic — an ancestral form of Runic, derived from the Greek."

They called for assistance from Professor Vincent Cassidy at the University of Southwestern Louisiana, a member of the NEARA, who told them that the inscription was written in an early variant of modern Greek. Professor Cassidy translated the text with three possible variants: "Here lies the servant of God, Palladeis"; "Here I slew (or sacrificed, or stretched out) the slave of the god Palladeis"; "I, Palladeis, slew the slave of the god."

"Professor Cassidy suggests that an inexperienced or semi-literate carver could have produced so grotesquely corrupt an inscription, even within the last century. (White Settlement in Colorado goes back to the 1850's.)," the NEARA *Newsletter* states. "The possibility, nevertheless, is apparent, that the inscription could be pre-Christian, and relates to some pagan sacrifice, the formula of which has survived in the Greek Orthodox burial phrasing."

How such a pre-Christian Greek carving could have reached Colorado presents a fascinating mystery that such researchers and scholars as the NEARA are pledged to solve.

Dr. Douglas Schwartz, director of the University of Kentucky Museum of Anthropology found himself with a problem of similar vexation. While digging in a prehistoric Indian site near Eddyville, Kentucky, during the summer of 1959, Schwartz's party unearthed Indian skeletons, pottery, flint knives, and *an iron fork with two rusted tines and a bone handle.*

Indians did not possess iron utensils and forks were unknown to them, so an iron fork really has no business being buried in the site, which dates back to as

early as 1200 A.D. Compelled to offer an explanation, Dr. Schwartz came up with one he admitted was pretty weak: a traveler passed by the site years after it had been abandoned and dropped his fork into the ash pit.

In March, 1964, Frank McNamara, Jr., set out to plug a leak in his basement and ended up by pulling out the plug on another perplexing mystery. As McNamara dug in his cellar in South Boston, he uncovered a sculptured ten-pound stone head. The artwork shows the hair in short curls, the eyes slanting downward and quite long, and a rather primitive treatment of the ears.

McNamara's strange find has puzzled some of the best archaeologists at Harvard and a number of museums and schools. Although everyone agrees that the sculpture is not native to America, no one is quite certain if they should ascribe it to the Near East, Africa, Western Asia, or Egypt. One authority suggested that the primitive head belongs to the Near East of about 700 B.C. The carbon-14 method of determining age can be applied only to organic materials such as bone, wood, coal, and textiles. Stone or pottery artifacts by themselves cannot be carbon-dated, it is anyone's guess just how old the sculpture really is. The head's place of origin is also a mystery. Was it brought here by prehistoric travelers? Or was a prehistoric culture capable of producing such indigenous artworks?

As she watched workmen digging a well on the farm of her late husband in Guthrie, Oklahoma, Mrs. Alleyne K. Ecker noticed a peculiar piece of wood protruding from the red clay 15 feet down at the bottom of the pit. Curious, she went down into the well, and pulled the object from the clay.

"After she had washed off the mud and clay that

clung to it, she saw that it was a figurine some eight inches high," writes Frank Volkmann in the December, 1955, issue of *Fate* magazine. "It depicted a bearded, robed and saintly-looking figure holding a lamb in its arms. Even to her untrained eyes it appeared to be very old."

Mrs. Ecker said later that she thought the figurine represented Moses or Abraham or some saint. She showed the object to many people, but none could identify the personage depicted in wood. A man who claimed to have made a study of woodcarving told her that the figure had been shaped from a tree harder than ebony, now extinct for centuries.

Two Chinese students at a nearby college identified the object as an idol of the Chinese god of longevity, Shou Hsing. The figurine was considered to be the earliest representation of the god, who was held in esteem as a deity several centuries before Christ.

According to Volkmann's article in *Fate*, the figurine was found in a type of earth stratum that does not undergo change in a short period of time. Mrs. Ecker has appealed to, and cooperated with, a number of institutions in an effort to answer such questions as how the idol came to America and who brought it here. Throughout the years, she has received several letters from others who claim to have unearthed similar figurines.

In August, 1889, near Nampa, Idaho, Mr. M. A. Kurtz picked up an odd-looking lump of clay that had been brought up from a depth of 300 feet during a well drilling operation. When he broke it open, he discovered what appeared to be a tiny human figure made of clay. The controversy over the apparent antiquity of the Nampa Image has raged ever since.

If the radioactive carbon technique for determining age could be applied to nonorganic materials, perhaps the mystery would be solved, only to present an even deeper, more controversial enigma.

For 37 years Elwood D. Hummel kept a little rock with strange markings on it in his private collection of curios. He had picked the thing up one day when he was fishing along the Susquehanna River near Winfield, Pennsylvania.

Eventually one of his four kids got hold of it and used it for a plaything. The more the kids played with it, the more pronounced the markings on the surface of the clay object seemed to become.

In 1956, Hummel got curious enough about his find to send it to the curator of a Chicago museum. To his surprise, he received word that the markings on the clay tablet were a cuneiform inscription, which, when translated, described a short-term loan of an Assyrian merchant in Cappadocia around 1900-1800 B.C. No theory was forthcoming about how the record of such a transaction found its way to the bottom of a Pennsylvania river.

Dr. Cyrus Gordon, professor at Brandeis University, believes that such idols, sculptured heads, and figurines are evidence of prehistoric New World migrations of the Scandinavians, Mediterraneans, Negroes, and Japanese. Dr. Gordon recently deciphered a stone tablet that had been found in Columbus, Georgia, in 1966. Dr. Gordon says the tablet tells of a people called the Yuchi who originated in Europe and moved across the southern United States from the Gulf of Mexico. The deciphered stone bears signs identical with certain of those found on Aztec and Minoan tablets, according to the scholar.

The Yuchi's descendants live today in Oklahoma as

a tribe of "American Indians" and still celebrate an ancient festival that Dr. Gordon says is described in exact detail in the twenty-third chapter of Leviticus in the Old Testament, a lengthy chapter that delineates the Passover ritual and a harvest ritual, among many others.

For years now, a number of scholars and theorists have insisted that previous research tends to denigrate the maritime ability of the ancients. Dr. Cyrus Gordon is certainly not alone in his belief that the New World was reached by many races long before the Vikings and Columbus, and quite probably before the birth of Christ.

One school of thought champions the Phoenicians as the first discoverers of America. There are the peculiarly Phoenician-like inscriptions found in lost cities in the Matto Grosso, the proto-Phoenician hieroglyphics found in the caves of the Canary Islands, and the Semitic figurines found near Mexico City, the Ecuador coast, and San Miguel de Allende, Mexico.

Dr. Arturo Posnansky stated in the *American Weekly* in 1945 that agri beads had been found imbedded in the flesh of Incan mummies. The secret of the manufacture of these beads was known only to the Phoenicians, and since the Incas did not even know how to produce ordinary glass, there seems little chance that they could have made agri beads.

Dr. Posnansky, former president of the Geographical Society of La Paz, Bolivia, commented: "It would have been no particular feat for the Phoenicians to have reached America. Anyone who could sail the Mediterranean, with its sudden and violent storms, could have crossed any ocean."

If one chooses to eliminate the possibility of Atlantis having been a common source for the architecture

and customs of the Egyptians and the early Americans, then, almost by default, one has to be open-minded toward an extensive cultural intercourse between the two continents. The Egyptians, as well as the early Central and South Americans, have always been considered virtual land-lubbers compared to other ancient peoples, but the circumstantial evidence certainly exists in abundance that, if they did not borrow from a common culture, one or the other of them managed to breach the great ocean which separated them.

Most obvious are the pyramids common to both Egypt and South America. The South American pyramids were usually flattened with a temple on top, and many of the American structures house just as elaborate burials as those given the Pharoahs.

Both peoples practiced the mysterious art of mummification. Author Lewis Spence tells us that in America the internal organs were buried separately from the bodies, in four canopic jars, closely resembling those used in Egypt. Each jar lid represented the head of a god, just as the canopic jars in Egypt portrayed the four sons of Horus, gods of the four winds. The color of the jar representing each deity and the organ assigned to each correspond almost exactly in the two cultures.

Some scholars such as Dr. Rendel Harris have used philology as a method of detecting cultural origin. Peru, for example, may suggest "per-oh," the Great House, one of the early titles which later became the word "Pharaoh." Niagara can be seen as "Ngara," the Bull of Ra, a name sometimes applied to the Nile River. Massachusetts might be translated as the Egyptian, Children of the Red One. (Both the Egyptians and the Atlanteans were known to be proud of their red-

dish complexions.) Tennessee is the "land of Isis." Guatemala is the Spanish version of the Indian name *Wa-tem-ra,* which certain scholars have said is pure Egyptian for "Way of the Setting Sun." Campeche Bay, north of Tabasco, comes from *Kham,* the oldest name for Egypt, and *petche,* a curving body of water. Literally, then, Campeche Bay means "Bay of Egypt." The river Nil (Nile) is found in Guatemala, and the ruins of pyramids dot its banks.

Other theorists build strong cases for expeditions of Minoans, Jews, Irish, Etruscans, Romans, Frisians, Chinese, and Sumerians having reached the New World in ancient times. It may well have been that all these peoples did, indeed, reach the American shores thousands of years before the Vikings and, later, Columbus braved the terrors and privations of an ocean crossing. But a mysterious kind of rock writing with identical inscriptions found from Egypt to California, from Ireland to Iran, indicates that an unknown race roamed the world in prehistory.

When the first white settlers entered the Blue Ridge Mountain country of western North Carolina, they found, in what is today Jackson County, a large rock covered with peculiar inscriptions. The Cherokee Indians, whose land the settlers were invading, could not explain the big rock with the funny scratchings. Whoever had scribbled on the rock had done so long before the Indians entered North Carolina.

In 1961, Dr. Gerald Smith, a museum director, told the San Bernardino, California, *Daily Sun* that the rock carvings, called petroglyphs, vary greatly in age.

"Some of the newer petroglyphs are frankly little more than doodling, but others contain definitely known designs and directions toward water," Dr.

Smith said. "Present day Indians appear to have lost, or never known, the meaning of many figures that appear in many carvings. Similarity of some designs to letters of the Phoenician and Sanskrit alphabets has given rise to theories that some of the older writings were done by prehistoric wanderers from the Old World."

In other words, a party of explorers from some undetermined prehistoric culture could have left inscriptions that, over the years, more sensitive Indians had tried to trace or imitate. One can, therefore, either rush to support those who claim the Phoenicians found their way from the eastern side of the Mediterranean to the western coast of America, or one can hold out for an earlier people, from whom the Phoenicians borrowed, or learned, many of the characters of their alphabet. The safest theory of all, of course, is to maintain that the petroglyphs are decorative Amerindian rock carvings.

William Coxon and his wife Mae Marie, amateur archaeologists, spent years studying the petroglyphs of the ancient Stone-Writers, whom they believe the people of antiquity called "The Cyclops." In an article in the February, 1959, issue of *Fate* magazine, William Coxon set forth a number of their findings.

"The Stone-Writers wrote geometrically with signs and symbols, and used pictures only to illustrate action or objects. In the strictest application of the word, there is not a pictograph among their rock-writings although there occurs a light sprinkling of ideographs," Coxon said.

The Coxons feel it likely that the Egyptian scribes were familiar with the signs and symbols left by Stone-Writers along the Upper Nile. It is their contention

that geological dating places the Cyclops' exploration of the Nile about 1,500 years before the Egyptians were known to appear there.

"In almost every antiquity everywhere are found geometric designs influenced and accounted for by the symbolism of the Stone-Writers," Coxon continued in the article.

"The geometric writings of the Stone-Writers are . . . older by thousands of years than the Egyptian carvings and instead of being confined to a limited area of the earth's surface, they are world-wide. Decoding them will not only permit our generation to delve deeper into antiquity, it may possibly bring about a reconstruction of world prehistory."

The Coxons state that by comparing, paralleling, and counterparting geometric signs, symbols, and sequences, they had, at the time of that writing, noted a total of 241 sequences of symbols used throughout the world. The Stone-Writers used 201, the Eastern world trailed with 171 sequences, and the two hemispheres share 131 sequences.

Judging by the height of the rock writing above the terrain, the Coxons believe the Stone-Writers to have been about the same size as the average human being of today. They are convinced, however, that they must have possessed greater strength and endurance to have enabled them to negotiate the wild rivers and wilderness trails.

Some of the rock carvings show men dressed in short kilts which come to a point between knee and hip. The Coxons feel that such garb is identical to that worn by the dynastic Egyptian laborers. A carving of a fully dressed man depicts a loose-fitting garment reaching to the knees.

The Coxons were convinced by their study that the Stone-Writers were not merely hunters or nomads, but an intelligent people, thorough and systematic in all that they did. "Method, regularity, and repetition of written characters cannot be associated with savages," they aver. "They are the result of thought, necessity, and trained mentality."

In summation, the Coxons concluded that they had developed the evidence for an intelligent, prehistoric culture which had ranged the whole world. "They traveled the oceans, or at least the coastlines, and they penetrated far up into the continents along the rivers . . . Along the stream, lake, and ocean shores, they left guide signs to mark the way for others who followed them. . . ."

But the irritating question remains to haunt us: *who* followed them, and who were *they*?

Professor Charles Hapgood once told me that he had written *Maps of the Ancient Sea Kings* without at any time referring to the mysterious map-making mariners as Atlanteans. He may have been right to have done so, for the mention of Atlantis sounds the death knell in many sacrosanct halls of scholarship. But *whoever* he supposes his "ancient Sea Kings" really were, he builds an excellently structured case for the existence of a "civilization that must have flourished long before any of the oldest cultures now known to us."

Professor Hapgood is the scholar who wrestled with the problem of the now well-known Piri Re'is map, which was discovered in 1929 when an inventory was made of the former imperial palace of the Sultans in Constantinople (now Istanbul). Amid a mass of as-

sorted relics lay a fragment of an old parchment map whose legends ascribed its design to the sixteenth-century Turkish Admiral, Piri Re'is.

Historians were immediately struck that South America was correctly placed with reference to Africa, which meant that there were some map-makers in the sixteenth century who knew their relative longitudes. The problem of longitude was not thought to have been solved until the invention of the chronometer during the reign of King George III (1760-1820). Another aspect of the map that struck the scholars as both exciting and important was the assertion that it had been based on a map drawn by Columbus.

It was not until 1956 that Captain Arlington H. Mallery, author of *Lost America,* announced his startling conclusion that the map showed the shore of the Antarctic continent, along with mountains and valleys and other details of the inner-continent. Since these markings appeared to correlate with a "seismic profile" that had been made of the continent some years earlier, the astounding implication was that someone had mapped Antarctica before the emergence of the present ice cap. Mallery's opinions were given support by M. I. Walters, former staff member of the Navy Hydrographic Office; Father Daniel Linehan, director of the Weston Observatory of Boston College; and Father Francis Heyden, director of the Observatory of Georgetown University.

Since Antarctica was not discovered by Western man until about 1818, 300 years after Piri Re'is, Mallery's hypothesis seemed too outrageous to be given even passing concern by those securely sheltered behind the bastions of orthodoxy. Professor Hapgood

was not afraid to grapple with the outrageous. His *Earth's Shifting Crust* (1958), which boasts a preface by Albert Einstein, developed the theory that a period of warm climate had existed in Antarctica at the time of the ice age in North America. Hapgood postulated that ice ages could be explained by supposing shifts in the position of the earth's crust, through a sliding of the crust as a whole over the interior of the planet, and that the last time the earth's crust had shifted had been during the last 10,000 years of the most recent ice age.

Professor Hapgood decided to make an examination of the Piri Re'is map a group learning experience, and he assigned a study of the ancient chart as a project for his anthropology classes at Keene State College, Keene, New Hampshire. The seven-year period of research is described in detail along with reproductions of the Piri Re'is map and other ancient charts in Hapgood's *Maps of the Ancient Sea Kings.*

An interesting conclusion Hapgood and his student researchers reached is that the Piri Re'is map maker had drawn upon a number of local maps to effect a compilation. Which, of course, raises another irritating question: who in antiquity drew such accurate maps and in what long-ago destroyed library did the ancient maps rest?

Hapgood and his Keene State scholars were fortunate to have Captain Lorenzo W. Burroughs, chief of the Cartographic Section of the United States Air Force's 8th Reconnaissance Technical Squadron, check all of their work. Captain Burroughs and his commanding officer Colonel Harold Z. Ohlmeyer, endorsed their findings regarding the Antarctic sector of the map.

"Here is evidence of a warm period in the Antarctic

and evidence that the coast was mapped when it was free of ice by a people with advanced science," Professor Hapgood commented in an article which appeared on his research in the January, 1966, issue of *Fate* magazine. "It seems unlikely, however, that these people were the Phoenicians. The Ross Sea cores . . . suggest that Antarctica froze up about 6,000 years ago, which would have been about 1,000 years earlier than the founding of the Phoenician cities of Tyre and Sidon. It seems possible, if not likely, that the Phoenicians had commercial contacts with another people who had preceded them on the sea and took their maps and perhaps their scientific knowledge from that earlier people."

Who were these people? As this author has already noted, Professor Hapgood refuses to utter the name for publication. "We have no solid evidence for the existence of Atlantis," he declares, "but there is some solid evidence for the level of science that must have been attained by this unknown people. They had to have had good ships and been good navigators in order to reach Antarctica at all. In order to have made such accurate maps, they must have had precise information on the longitude as well as the latitude of places, and this, of course, implies the possession of good instruments. These people could not have managed such accurate mapping over such large areas without trigonometry."

Professor Hapgood is convinced that the Orontus Finaeus Map of 1531 is also an authentic preglacial map of all Antarctica. Finaeus's "cordiform" projection was supposed to have been his own contribution to the science of cartography. The research of Professor Hapgood raises the provocative question of

whether Finaeus truly invented such a method of projection or if he discovered the technique from the ancient source maps. The cartographers of those days seem to have been wantonly careless with their source maps.

Professor Hapgood is convinced that the tremendous feat of such map making suggests the operations of ". . . a highly organized society, of governments possessing enormous resources, and of farflung commercial enterprise. Surely it is unlikely that all this mapping was done just for pure science. It is commerce that sets science in motion. It, therefore, seems quite likely that Antarctica was exploited for commercial purposes at a time when the climate made that possible."

In terms of Professor Hapgood's theory of the earth's shifting crust, the impossible maps make sense. According to this theory, Antarctica had a temperate climate while North America was frozen during the last ice age. It may have been at that time that a civilization flourished in what is today our "down under ice box." Somewhere beneath the Antarctic Ice Cap there may exist evidence, not only of a recent warm climate, but of the cities of a lost race.

On September 6, 1969, United Press International carried an announcement by James P. Whittall, Jr., an archaeologist for the New England Antiquities Research Association, stating that the strange stone structures known as Mystery Hill outside of North Salem, New Hampshire, were built by a group of people who may have been of Mediterranean origin. Whittall's radiocarbon tests indicate that the ruins are about 3,000 years old. Artifacts found at the large complex

of stone chambers, including tools and pieces of pottery, suggest a culture similar to those of the Mediterranean from about 3000 B.C. to 500 B.C.

Whittall's favorite theory is that the chambers and the shaping of the stones are "strikingly similar" to the Megalithic culture known to have lived on the Iberian peninsula, that is, Spain and Portugal. (As an aside, and this is my conjecture, not Mr. Whittall's, the Basques of Portugal, according to the old legends, were said to be among the survivors of the Atlantean tragedy. Again, could it not be possible that instead of the ancient inhabitants of the Iberian peninsula having made it to New Hampshire, that a source common to both cultures, i.e., Atlantis, may have established colonies in both geographic locations?)

Dr. Stephen Williams, head of the Peabody Museum at Harvard, would not endorse either Whittall's theory or my aside. He believes the structures were erected during the colonial American period, in the seventeenth or eighteenth centuries.

Dr. Ross T. Christensen appraised the Megalithic evidence in New Hampshire in the Society for Early Historic Archaeology's *Newsletter and Proceedings*, January, 1970: "A number of theories have been proposed to explain the origin of this strange complex of 'maverick' archaeology. The constructions were plainly not built by New England Indians or their ancestors of any known variety. They clearly do not fit into the pattern of prehistoric cultural development usually assigned to the Eastern Woodlands area by professional archaeologists. The latter as a rule consider the 'caves' to be stables or root cellars of early New England farmers . . . and indeed they probably were used as such at a later time. . . .

"William B. Goodwin was persuaded that the con-

structions at Mystery Hill were built by a band of Irish monks fleeing from the Vikings. . . .

"Charles M. Boland believes that Irish monks were later occupants of the site, but that it was the Phoenicians who built it in the first place . . .

"Frank Glynn, a prominent amateur archaeologist of Clinton, Connecticut, developed a theory that the New England complex is related to the Bronze Age 'Megalithic' culture of Malta and western Mediterranean lands of c. 1500 B.C. . . .

"Adding to the excitement of the C-14 date (1045 B.C.) . . . James P. Whittall, Jr., staff archaeologist of the NEARA . . . traveled to Portugal to examine at close range the prehistoric Megalithic constructions of that country. . . .

". . . the evidence so far argues in favor of a transatlantic crossing. But apparently those who came were not Indian hunters, Yankee farmers, Irish monks, nor Phoenician mariners; they were a nameless people of the late Bronze Age of the western Mediterranean area, perhaps from Portugal."

A personal communication from Andrew E. Rothovius, NEARA historian and editor of the *NEARA Newsletter* (4 Smith St., Milford, N.H. 03055) clarified a few misconceptions that had been circulated about Mystery Hill in a number of popular publications.

"The twenty-two stone structures are not 'neatly buried' as has been stated in some reports," he told me. "They are on a bare granite outcropping where there is no soil to bury anything in. The stone carvings often referred to are not on the side of the large stone-grooved slab, but are elsewhere on the site. The gazelle carving shows the entire animal, not just the head, as has been reported. The axe is the Minoan

labrys, or double axe, a point of considerable importance. The stone-lined well is more probably an incomplete mining shaft, but it would be highly incorrect to call it a buried cylinder, as certain accounts have had it."

Other mysterious shafts in various parts of the country have been found leading to what have been unmistakable mines, producing evidence of forgotten miners of great antiquity.

In 1953, workers of the Lion coal mine of Wattis, Utah, broke into a network of tunnels between five and six feet in height and width, which contained coal of such antiquity that it had weathered to uselessness for any kind of burning or heat. According to a report in the February, 1954, issue of *Coal Age*, a search of the outside of the mountain in direct line with the tunnels revealed no trace of any entrance, but since the tunnels were discovered when the men were working an eight-foot coal seam at 8,500 feet, someone had certainly conducted an ambitious mining project at sometime.

University of Utah professors John E. Willson of the Department of Engineering and Jesse D. Jennings of the Department of Anthropology examined the tunnels on August 13, 1953, accompanied by Grant Foulger, purchasing agent, and Earle McAlpine, mining engineer.

According to Professor Willson: "Without doubt, both drifts were man-made. Though no evidence was found at the outcrop, the tunnels apparently were driven some 450 feet from the outside to the point where the present workings broke into them . . . There is no visible basis for dating the tunnels. . . ."

Professor Jennings commented that he did not feel that he had observed enough to shape an opinion as to

the origin of the ancient miners, but he expressed doubt that the tunnels could have been the work of any American Indian of whom we have any written or archaeological record. "In the first place, such works would have required immediate and local need for coal," he stated.

"It is not reasonable to suppose that extensive tunnels would have been driven to produce coal for export to distant parts . . . because, before the white man came, transport was by human cargo carriers, or porters, and long-distance movement of heavy loads was impracticable," Professor Jennings went on. "As for local use, there was no reported extensive burning of coal by aboriginals in the region of the Wattis mine."

Certainly we must echo Professor Jennings's admonition when he cautions us that it is not "reasonable" to suppose that some primitive miners drilled such extensive tunnels so that they might export coal. After all, there was no demand for large quantities of coal among the early Amerindians, and those few tribes known to have done any mining at all, such as the Hopi Indians in northern Arizona, employed only primitive stripping methods.

By the testimony of the mining engineers, the deep tunnels were of such antiquity that the coal had been oxidized to a worthless state, and there were not only tunnels, but coal mining rooms. The only way that any of this can become "reasonable" is if we consider the possibility of technicians from a highly advanced prehistoric culture, who actually set about seeking coal for their complex civilization and who had the methods of transport necessary to export the coal back to their culture. A contemporary analogy might be made of the desert tribesman who sits astride horse or camel

and watches the great oil wells pumping black fluid into barrels for export to more advanced, faraway civilizations with such strange sounding names as Detroit, Chicago, and St. Louis. The desert tribesman has no use for the black fluid. It cannot quench his animal's thirst nor keep the sun from scorching the sands, but the crazy foreigners are prepared to wage wars over the stuff. So might it have been in remote antiquity. Simple Amerindian tribesmen may have lounged about in primitive smugness as strange, bearded foreigners worked day and night inside a mountain to haul out worthless black rocks.

A similar situation may have existed in the Keweeneaw Peninsula and on Isle Royale in Michigan. An estimated two-million pounds of copper were mined on Isle Royale by some unnamed prehistoric mining empire that had the means of transporting the metal out of the immediate area. The principal questions puzzling archaeologists are who the ancient miners were and why they suddenly abandoned their vast operations.

We might suggest that a cataclysm in the seat of their empire may have rendered their continued mining operations impossible. If their homeland were suddenly destroyed, the miners left marooned in the Americas might have gradually become assimilated with the Amerindian tribes in the area. They may have repeated over and over again the tales of their wondrous homeland, the great nation that sank beneath the sea as the result of volcanic explosion or some other natural, or man-made, catastrophe. These stories may exist today in the legends and dances of the Amerindians.

According to L. Taylor Hansen, the movements of the Mescallero (Apache) Crown Dance and the cos-

tume worn during its performance offer indisputable evidence of the ancient Atlantean heritage of certain Amerindian tribes. "The Crown Dance costume includes the golden-fringed warsheath of ancient Atlantis, the black boots to the calf and the star symbol and short swords of the warriors of that forgotten land, and the Crown of the Trident, the symbol of the royal house of Atlantis," editorialized Ray Palmer in his November, 1966, issue of *Search* magazine.

"Atlantis was the land of the trident," he goes on. "The trident was the symbol of ancient Atlantis, and its three prongs pointed upward. Today the American Indian dances the Crown dance and the Dance of the Trident, and when he turns the prongs down, he is saying: 'I remember the old Red Land of my forefathers, and how it sank beneath the sea.' In the dance, the dancers enter from the east — the direction of the Lost Land under the Sunrise Sea, the Indian name for the Atlantic."

Vestiges of Atlantis may also exist in man's universal unconscious, his dreams, and even in his inspired visions. Edgar Cayce was one man who lay in trance and relayed an enormous amount of material about the lost land of prehistory which we have come to call Atlantis. As if the Atlantean Problem were not crowded and confused enough, Cayce introduced elements into the chaotic kettle of controversy which were at once metaphysical and technological. Cayce's vision of Atlantis was that of a mighty nation of super science caught in the all-entwining web of the ageless power struggle between good and evil.

Chapter Three

EDGAR CAYCE'S VISION OF A DYING NATION

Edgar Cayce is thought by many to have been the greatest clairvoyant and prophet since the days of apostolic revelation. Although the testimony of Cayce's numerous medical readings remains available for examination by the most persistent skeptic, his entranced pronouncements of clients' past lives have not been substantiated by any evidence other than the subjective appraisals of those men and women who sought out the sleeping prophet. Many researchers who have examined the past life readings of Cayce with a bit more objectivity have concluded that the trance statements may offer proof of clairvoyance and telepathy rather than rebirth.

The same state of affairs exists with Cayce's many trance statements on Atlantis. Since Cayce was so ac-

curate in his medical readings — some believers argue with what may be shaky logic — it stands to reason that he should also be accurate in his vision of a fantastic world of uneclipsed scientific technology caught in a primeval struggle between the forces of good and evil. As yet, of course, no physical evidence exists that such a land of super science ever existed in a continent situated in the Atlantic. If, however, certain of the seer's predictions should be realized and Atlantis should rise as he foretold, the name of Edgar Cayce will surely be carved in stone for all future generations to revere.

But our purpose in this chapter is not to assess the merits of Edgar Cayce. Rather, let us present a portrait of the Atlantis he envisioned, an Atlantis being slowly rent asunder by its own super science gone mad.

Cayce depicted the panorama of Atlantis in over 650 life readings given over a period of 21 years. During that span of time the information he imparted was amazingly consistent. Never once did he confuse a date or jumble events he had ascribed to a particular era in Atlantean history in readings given years before.

Cayce's history of Atlantis is conveniently divided into three broad eras: the First Destruction, the Second Destruction, and the Third, or Final, Destruction. Students of the Atlantis readings have placed the time of the First Destruction at approximately 50,000 B.C. At this time Atlantis was a continent, and the seismographic disturbances were minor compared to what was eventually to come. The Second Destruction was more violent, succeeding in breaking up the land mass into five major islands, about 28,000 B.C. The Final Destruction of Atlantis, which plunged the mighty

civilization beneath the waves, occurred around 10,000 B.C.

Cayce's elaborations on how the physical body of the species *Homo sapiens* came into being neatly excuse him from the necessity of presenting fossil remains to validate his point. Consistent with the first chapter in Genesis, Cayce declared that physical life was already pursuing its evolutionary path on this planet before the arrival of man. Furthermore, when man first appeared here, he was in soul form, rather than sheathed in a physical body. Free from the limitations of a material form, these Souls were capable of projecting themselves into other forms of life. They could inhabit a plant, the trunk of a tree, or the body of an animal.

The purpose of the Soul in entering these material forms was to experience creation, which, being a spiritual entity, it could not do without the medium of physical senses. In fact, Cayce declared that the five races of man occurred simultaneously upon Earth because that number represents the five senses, or the five attributes, through which physical and spiritual consciousness may be bridged.

Atlantis embodied the red race. According to the readings, these people developed at a much more rapid rate than the other four races. The Souls that projected into the Atlantean land were quicker at learning how to manipulate the forces manifest in their surroundings, and how to develop them. In appearance Cayce described them as being ". . . rather of the nature of thought forms, or able to push themselves in that direction in which their development took shape in thought — much in the way and manner as the amoeba would in the waters of a stagnant bay, or lake, in the present. As these took form by the

gratifying of their own desire for that which builded or added to the material conditions, they became hardened or set — much in the form of the existent human body of the day" (364-3).

What Cayce is saying here is that these Souls, by endlessly and carelessly projecting themselves into matter, eventually found their ability to project *out* of matter waning. Gradually, materiality hardened around these Souls, and they found themselves caught fast in a physical form.

Occurring at the same time was the division of the sexes. According to Cayce's entranced teaching, the Soul is androgynous — that is, it incorporates both the male and female principles. It was in Atlantis, therefore, if Cayce is to be believed, that sex came into being, due to the separation of these two principles.

The combination of projection into animal forms and the arrival of sex produced some strange bedfellows. The offspring of these unions were frequently grotesque mixtures of human and animal traits. There were great differences of opinion concerning the nature of these "things," as they were called. The "things" remained a central issue throughout the history of Atlantis, dividing the two rival groups that soon developed.

The struggle between the Children of the Law of One and the Sons of Belial continued throughout the successive destructions of Atlantis. The final destruction was the result of actions taken by the Sons of Belial, who destroyed themselves as well as their enemies with their insatiable desire for knowledge and power.

The beginnings of this classic struggle between good and evil date back to that primeval time when

Souls split into two separate sexes and took on physical embodiment. The readings indicate that the material encasement of Souls was the result of self-indulgence and self-aggrandizement on the part of the Souls. Through misuse of their creative powers and by interrupting the evolutionary pattern of the planet, they were now made subject to its laws. They would live in a physical body until that body's natural death.

Souls in this position were so blinded by their own selfishness that they cut themselves off equally from their spiritual nature and their Creator. Those who were still pure in their descent, however (the Children of the Law of One), had compassion for the trapped Sons of Belial and attempted to provide a vehicle — man — through which Souls could again realize their divine nature and regain their spiritual heritage.

Thus the entranced Cayce explained the physical body of man, and laid the groundwork for the doctrine of reincarnation. Concurrently, the basis for the continuance of Atlantean civilization was established.

The Sons of Belial, off to a bad start, contined to blacken their record. As stated earlier, the red-skinned Atlanteans were described as more facile in thought and manipulation than the other races developing on the planet. Cayce's further elaborations of this point boggles the minds of those who assume we are the descendants of a stone age mentality, for he stated under trance that Atlantis before 50,000 B.C. was adept in communications, heavier-than-air machines, and radioactive forces. The "electrical forces" of nature, as he called them, were harnessed, and the natural gases of the earth's interior were utilized. All these forces, however, were developed for destructive purposes.

The perniciousness of these inventions was what

caused the First Destruction of Atlantis, the readings inform us. The interference with inner-earth gas resources and the misuse of natural electricity caused volcanic eruptions in the land. The violent earthquakes and volcanic blasts of the First Destruction, though, were only the distant rumblings of the even greater catastrophe which would eventually befall the island continent.

Dating from the First Destruction, the population of Atlantis divided itself into two camps. Reading 877-26 tells us that the Sons of Belial strove only for ". . . the gratifying, the satisfying, the use of material things for self, without thought or consideration as to the sources of such nor the hardships in the experience of others. Or, in other words, as we would term it today, they were those without a standard of morality.

"The Sons of Belial had no standard, save of self-aggrandizement."

The same reading, given May 23, 1938, details the other side — the Children of the Law of One — as believing:

"The soul was given by the Creator or entered from outside sources into the projection of the mental and spiritual self at the given periods. That was the standard of the Law of One, but was rejected by the Sons of Belial."

This almost allegorical separation in beliefs arose over the application of certain physical laws. Today's practitioners and students of the occult generally regard both spiritual and physical laws to be neutral. Their positive or negative values are ascribed to them according to the way in which they are used by mankind. The typical example is the splitting of the atom which can provide tremendous power resources to im-

poverished areas when in the hands of ethically motivated people, but which can utterly destroy the same regions when in the hands of a military system that values expedience over human life.

It was precisely this position — having to decide whether or not to put a positive or a negative value on a harnessed power source — in which the Atlanteans found themselves. Numerous readings touch upon this moral predicament, some delving more deeply into the subject than others.

And it is at this point in Cayce's account of Atlantean history that parallels to America begin most noticeably to appear. The parallels grow increasingly obvious as this country's technological growth abounds, and they abruptly cease just short of the deadly debacle that sealed Atlantis's fate. It was Cayce's belief, propounded in the unconscious state, that even as individual Souls reincarnated, so did groups of Souls. And, even as a single entity incurs a Karmic debt, so does a nation. All must pay for deeds perpetrated against others, and they must be repaid in like measure. With this in mind, let us return once more to the Sons of Belial and the Children of the Law of One.

The time leading up to the First Destruction was characterized by violent disagreement between these two opposing philosophies of life over the nature of the "things." While the Sons of Belial enslaved these hapless creatures, making them little better than robots or automatons, the Children of the Law of One taught that these beings were not objects, but imprisoned Souls containing the divine spark of their Creator. As such they were to be helped out of their miserable existence, not kept there for purposes of ex-

ploitation. This difference in attitude and treatment of the "things" persisted all the way up to the Final Destruction.

Following the first breaking up of portions of Atlantis, referred to by the sleeping prophet as the First Destruction, the war continued to rage between the two opposing forces. Scientific and technological advances spiraled. The Atlanteans took a liking to convenience inventions — devices that would lighten their work load.

One of these devices that was further developed was the so-called Death Ray, or "super-cosmic ray." The reading describing this Death Ray was given February 21, 1933. At that time Edgar Cayce also stated that the same death ray would be rediscovered within the next twenty-five years. A twenty-five year span from 1933 brings one to the year 1958. By that time the antineutron had been established, opening the door to antimatter theorems. When antimatter comes into contact with ordinary matter, the entire antimatter mass is transformed into energy. This energy exceeds the output of nuclear fission and fusion, wherein only a small fraction of the mass is converted to energy.

The year 1958 also saw development of the maser (*M*icrowave *A*mplification by *S*timulated *E*mission of *R*adiation). The concept of the maser, and laser, was first thought out by N. Bloembergen of Harvard University. An operative maser beam was actually constructed by H.E.D. Jcovil, G. Feher, and H. Seidel of the Bell Telephone Laboratories. The amplification referred to in the abbreviated 'a' is produced by the stored up energy in a small crystal. Students of the Atlantis readings, supported by Cayce's son, Edgar

Evans Cayce, believe that this crystal is a throwback to the infamous crystal used by the Sons of Belial to supply the continent with power.

Atlantis's technological advances during this period in her history are fantastic, if Cayce's readings are to be believed. Atlantis surpassed even the incredible spurt of scientific development that has characterized our own western civilization for the past fifty years. According to Cayce, the Atlanteans had developed television, atomic energy, and numerous chemical and mechanical processes to aid daily life.

The greatest advancements of Atlantis, however, seem to have been in the field of transportation. At least this field is dealt with most heavily in the readings. Page after page of life readings describe the marvelous way in which people could fly through the air in types of craft. Furthermore, Cayce hinted at a type of travel that went beyond machines, rendering them unnecessary. His suggestion that the Atlanteans could travel through elements other than the air, and could also transmit thoughts through the ether, present innumerable possibilities of outer and inner space communications, as well as inter-dimensional travel. These subjects will be dealt with more fully in succeeding chapters.

As the laws of nature were made increasingly to bend to the will of man, they almost inevitably began to be used destructively. The struggle of the Children of the Law of One continued unabated against the Sons of Belial. The siege, however, had begun to take on ominous import. As the destructive aspect of physical laws found more and more expression from those of an opportunist nature, and as more and more spiritual laws were manipulated to appease material desires, the louder did the inner earth voice its objections.

The days of the Second Destruction were not far off.

There is some indication that a shifting of the poles occurred along with the Second Destruction, though this is not clear. It is interesting to note that Cayce placed the time of the great dinosaurs within this period, and even drew a correlation between the use of the crystal to rid the earth of these beasts and the subsequent unleashing of the upset forces of nature.

The havoc created by this second period of destruction succeeded in breaking up the continent of Atlantis into five major islands, the largest and most advanced of which was Poseidia. A number of people managed to migrate during the months it took to break up the land, while the greater portion of the population stoically awaited their destiny.

As with the First Destruction, a great deal of the dissension between the two ideologically opposed groups arose over the treatment of the "things." By this time these creatures, some of them carrying physical deformities such as feathered appendages, webbed feet, and other animal-like features, were completely enslaved by the Sons of Belial. These selfish souls were unable to see the "things" as people, and had degraded them to a lesser status than that accorded machines.

As an extra, insidious feature of Atlantean culture, the Sons of Belial soon discovered cybernetic control of the human brain. They cracked the DNA code, enabling them to shape heredity. Such control resting in unethical hands could only result in the creation of more "things." There are even those who insist that the pig was an Atlantean creation, with man serving as the base material. Proponents of this theory will point out that pork is the meat most similar in substance to human flesh, and the most difficult for man to digest. They will also call attention to the ancient

Jewish taboo applied to the ingestion of pork, and remind one of the Greek myth of Circe, the enchantress who turned men into swine.

Such an idea is admittedly farfetched, but how far removed are our own scientists from the same powers when *Life* and *Time* present periodic portents of the imminence of genetic control in our own lifetimes? The most recent reports in the field come from the University of Wisconsin, Madison, stating that synthetic DNA can now be produced in laboratories. Such a discovery can only make the possibility of test tube babies a greater reality, which could mean the days of Aldous Huxley's *Brave New World* are not couched in the too-far distant future.

In Atlantis, such a manipulation of the laws of heredity proved too great a mockery of the Creative Forces, as Cayce always called them. The fatal strain of *hubris* had to be weeded out. The Sons of Belial had become such an effrontery to nature that it was these forces, in the end, that destroyed them.

As with the First and Second Destructions, the final demise of Atlantis did not happen catastrophically, nor was it without warning. The volcanic eruptions and the breaking up of the land occurred over several months, each tremor increasingly more damaging. These signs, as well as other psychic impressions, were heeded by the Children of the Law of One. Several of them migrated to the Pyrenees, Egypt, the Yucatan, and Og, or what is now Peru.

The imminence of the coming disaster prompted feverish activity among recordkeepers. The readings are quite emphatic on this point. Repeatedly a client was told by Cayce that he had been connected with the preserving of the records, and that his work of that lifetime would soon be discovered in modern times.

There were three principal caches of Atlantean historical records. One set of records was allegedly left in a temple in the Yucatan, which can still be seen; one set resides in the Hall of Records, a small pyramid in Egypt as yet undiscovered — publicly, at least — but which is prophesied to be found before the end of the century; and the third set sunk with Atlantis. This third set of records, however, was reportedly contained in the Poseidian temple of Iltar, and this temple is to rise intact, the records preserved.

It was the rising of this temple that Cayce indicated would herald the eventual complete re-emergence of Atlantis. There is recent archaeological evidence in support of such an occurrence, offered by the discovery of an ancient sunken "temple" off the coast of Bimini, in the Caribbean Sea. It was in this area that Cayce had placed the temple at Iltar.

But the temple was still above water when the warnings were received and the records placed in it. These records are supposed to detail man's spiritual and physical history upon the earth. A goodly portion covers the history of Atlantis, as that was where the metamorphosis from spirit to flesh had occurred.

The greatest percentage of Cayce's Atlantean readings reflect life during, and immediately preceding, this third and final destruction. Much of the information for this period of time is gleaned from the voluminous Egyptian readings, for Egypt was the colony to which the majority of Atlanteans fled.

One of the most significant things achieved by the Atlanteans before their assimilation into Egyptian culture was the payment of their ages-old debt to the grossly misued "things." In the readings detailing the correction of their physical deformities, Cayce gave a number of exciting insights into the art of healing.

This healing took place in two temples, called the Temple of Sacrifice and the Temple Beautiful. In the first temple physical corrections were made; in the latter, the Soul was purified, and creative abilities were developed. In the Temple of Sacrifice the feathered appendages and other animal features were removed. The Atlanteans had discovered the healing properties of color and music, and these were heavily employed. Massage was also used, for the Atlanteans believed that physical manipulation would raise the subject's own healing powers to his highest spiritual center, whence this power would spill over into the entire body and promote healing. Undesignated "electrical forces" were used in an unspecified manner to remove unnatural appendages, either surgically, one presumes, or perhaps through dematerialization.

The Children of the Law of One did not terminate their obligation to the "things" with the simple rendering of physical perfection. As spiritual beings, they knew that their true purpose was to fan the fire of the divine spark dwelling within these Souls. For, as some enthusiasts of genetically produced physical perfection forget, a beautiful body does not necessarily insure a beautiful personality. The Atlans, as Cayce called them, realized this, and in the Temple Beautiful a Soul was awakened to its spiritual heritage, then trained in the arts, which the Atlans believed serve man as reminders not to stray from the positive path.

Edgar Cayce tells us that the vast majority of the American populace has experienced past lives on the continent of Atlantis. If Cayce could go as far as to state that America is largely populated by former Atlanteans, then it would seem only a short step to declaring that America herself is the reincarnation of Atlantis. In the United States, we have been given an

opportunity to develop our civilization to the point of the same crucial decision encountered by the Atlanteans: power for the good of Earth and her people, or power for evil?

The law of cause and effect may seem unncessarily harsh to some, but to those who trust it, it is the law of compassion. According to the precepts of reincarnation and Karma, if a man — or a nation — errs and strays from the path, he is not condemned for all eternity. Instead, he is graciously given another chance to correct his mistakes. All is not staked on one throw of the dice.

If such is the case, and America truly is Atlantis reincarnated, then it is evident that we are fast approaching that crucial hour of decision. All the necessary cards have been dealt: we have split the atom; we have confused the natural evolution of our planet with pollutants; we have cracked the DNA code and can duplicate it in our laboratories; we have developed weapons of destruction so powerful that one thimble-full of bacteria can destroy all life forms on Earth; and anti-ballistic missile silos — with government support — are defacing the landscape. We are truly being confronted by the other side of the two-faced results of technological advances. The one side promises knowledge gained to aid mankind, to end disease, to increase crops, to promote production of labor-saving devices. The other side leers at the destructiveness made possible by the same knowledge. The final choice made by Atlantis, even in allegory, if not reality, is overwhelmingly evident by its totally complete destruction. The choice we as citizens of the United States of America will have to make may one day make itself known by the same cataclysmic changes.

Cayce's entranced delineation of a nation dying at the hand of its own perverted super science seems to contain definite foreshadowings and forewarnings of our own struggle with a technology that bends and twists moral considerations. Indeed, Cayce may not have been reading the past records of Atlantis at all: he may have received a vision of the future of the United States.

Chapter Four

PREHISTORIC SCIENTISTS AND HERO-GODS

It is the consensus of orthodox scientists that although the earth may be billions of years old, human civilization has existed for but a few thousand years. The majority of historians and archaeologists state that man's history of civilization is coincident with man's own written records. Anything that occurred before man, as we know him, learned to write his journals, diaries, and accounts is "pre-history." History, then, is generally accepted as encompassing about 6,000 years, a startlingly infinitesimal 1/5000 of one percent of the estimated age of Earth.

Although many readers may deem Edgar Cayce's mystic vision of an Atlantis sinking into the ocean due to the moral erosion of an unprincipled super science to be a bit too fantastic for easy palatability, a serious

and determined handful of archaeologists, the great majority of them persistent amateurs, believe that prehistoric civilizations — call them Atlantis, Lemuria, and Mu, or whatever you please — have attained high levels of technology before succumbing to natural or man-made cataclysms. These civilizations may not have attained the levels of scientific accomplishment envisioned by Cayce, but enough evidence is being steadily uncovered that indicates that "historic man" has but relearned a great deal from "pre-historic man."

Dr. Samuel A. B. Mercer, professor emeritus of Semitic and Egyptian languages at Trinity College, University of Toronto, spent over six years completing translations of the hieroglyphs carved into five small pyramids near Sakkara, Egypt. In 1953, Dr. Mercer published a four-volume work of the translations, a task which had been originally initiated by a series of Egyptologists soon after the hieroglyphs were discovered in 1880.

The hieroglyphs, considered to be the oldest written records of mankind, reveal that Egyptian children were taught that the world was round more than 3,600 years before Columbus set sail under the aegis of the Spanish crown to prove the same fact to a doubting Europe. Egyptian students were given a curriculum of history, astronomy, medicine, engineering, agriculture, and the household arts. They were also tutored in a highly developed legal system and a moral and religious philosophy. Since we have already noted the strange cultural fact that Egyptian civilization virtually began at its peak and worked its way downward, the question comes at once to mind: who taught the ancient Egyptians an academic curriculum that could not have been equaled in fifteenth century Europe?

During the 1952-53 Thirstland Expedition to southern and central Africa's desert zones, explorer-leader John Brown sent back an account of a remarkable specimen of cave art found in the Mountains of Fire. According to Brown, the main paintings, located in a dark cave, were quite unlike any of the usual Bushman work. The central figure was a pretty white woman, young, graceful, with her hair bobbed in the style of Ancient Egypt. She wore a beaded head-dress, a garment that resembled a modern jersey blouse, shorts, gloves, girdle, and shoes similar to those worn in modern Mediterranean countries.

A natural rock amphitheater nearby appears to have been used in ancient times. Could Brown and the Thirstland Expedition have found evidence of a visiting Atlantean priestess or aristocrat, a lovely prehistoric woman who dressed in a manner that would cause no heads to turn unduly if she were to walk down a street in Minneapolis? But how strange her garments must have appeared to the ancient African artisans who captured her image on stone. How like a goddess she must have seemed. She may even have spoken or sung in the natural amphitheater under the illumination of electric lights.

In 1938, while digging in a hill near Baghdad, German archaeologist Wilhelm Konig turned up an object that resembled a modern dry cell battery. A bit later he learned that four similar objects had been found a few miles downriver. In a museum in Berlin, Konig discovered ten additional dry cells exactly like the one he had unearthed in his original digging. The batteries in the museum, however, had been broken down into their component parts.

Willard F. M. Gray of the General Electric High Voltage Laboratory in Pittsfield, Massachusetts, built

a duplicate of the ancient battery using the dimensions and metallurgical analysis supplied him by German scientist-author Willy Ley. Gray used copper sulphate instead of an electrolyte which, of course, was unknown to the archaeologists, and the battery worked perfectly.

It has been assumed by some researchers that the Parthians, who once inhabited the area in which Konig discovered the battery, may have used the current from the batteries for electroplating metal, circa 250 B.C. Most archaeologists who have given the matter any attention doubt that the Parthians invented the battery, but, rather, were bequeathed the secret by the ancient Babylonians or Sumerians. But then, by all previously cherished archaeological tenets, those ancient peoples were certainly not to have possessed such utilitarian items as dry cell batteries any more than the Parthians.

Again we are left with the enigma of whether our ancestors at the dawn of history were as scientifically sophisticated as our progenitors of little more than 200 years ago (Volta is given credit for inventing the dry cell battery in the early 1800s), or whether the ancients were, for a time, able to maintain certain items of technology given to them by the survivors of an advanced prehistoric civilization. Either concept violates our long cherished image of the sandal and toga, sword and bow peoples of 250 B.C.

When German scientist Wilhelm Roentgen accidentally discovered the X-ray in 1895, medical science knew that it now possessed a means by which thousands of lives could be prolonged and years of suffering might be avoided. But evidence now exists that both the ancient Chinese and Indians had operable X-ray machines over 2,500 years ago.

Jivaka, a contemporary of the Gautama Buddha, taught that it was essential to illuminate the organs of the body before making a diagnosis or performing surgical operations. Jivaka, whoever he may really have been, practiced trepanning and other surgical techniques so sophisticated in comparison with his contemporaries that his skill has become incorporated in several legends. The "King of Doctors," as Jivaka was called, possessed a "gem" that when set before a patient, "illuminated his body as a lamp lights up all the objects in a house, and so revealed the nature of his malady."

The Chinese Emperor Kao-tsu, founder of the Han Dynasty in 206 B.C., discovered the "precious mirror that illuminates the bones of the body" in the palace of Emperor Ch'in-chi, the last ruler of the Chin Dynasty, his immediate predecessor. Again, we can only wonder if such a marvelous artifact was but a remnant of a great prehistoric civilization, a remnant somehow kept functional by carefully trained "keepers of the secret."

The "mirror" has been described as having been rectangular, four feet wide by five feet and nine inches high, brilliant on both its outer and inner sides. When an invalid stood before the "mirror," his image appeared reversed. With his hands placed over his heart, the five viscera could be observed unobstructed by any obstacle. Hidden maladies of troubled patients could be found by placing them in front of the remarkable illuminating mirror.

Since mankind had to do without widespread utilization of an X-ray machine until Roentgen's discovery, or rediscovery, in 1895, it would seem that neither the ancient Indians nor Chinese actually invented the magical "gem" or "mirror," but that some advanced

prehistoric civilization bequeathed them both machines and knowledge that the ancients were simply not yet technologically sophisticated enough to perpetuate.

We might consider the analogy of our own twentieth-century medical missionaries who work among primitive peoples. Let us hypothesize the unpleasant situation of the entire civilized world blowing itself to nuclear bits in an insane orgy of violence. Although their world has been destroyed, the medical missionaries continue to work among the primitive peoples, who are only dimly aware that a terrible man-made cataclysm has occurred in their benefactors' homelands. After a time, the medical missionaries grow old and do their best to instruct the more intelligent of the natives in the ways of medicine — how to take a blood count, how to remove an appendix, how to operate the X-ray machines.

When the medical missionaries die, the native physicians take over the jungle hospitals. By now, most of the medical supplies from the destroyed nations have been supplanted by native herbs. In some cases, primitive remedies are prescribed after the malady has been diagnosed by the still operable X-ray machine.

Then, one day, the generators break down and there is no one who remembers how to repair them. And even if there were, there is no longer Los Angeles from which to order parts. The X-ray machine, the radios, the long-dead dry cell batteries, although still revered, are now useless. They are forgotten, as the natives' survival instinct sends them back into the jungle and into magic in order to practice primitive, but often effective, healing arts. Someday, perhaps two thousand

years in the future, someone will "remember" how to use the marvelous machines.

How many desperately imparted lessons did our ancestors forget? Is it so heretical to visualize survivors from a dying civilization seeking by rote and godlike threats to teach the more intelligent of the Egyptians, the Greeks, the Mayas, the Incas how to service and maintain the mechanical objects of their advanced technology?

On Easter Sunday, 1900, a Greek sponge diver brought up a curiously misshapen mass of bronze or brass, which no one could identify, and about which no one got very excited, most of all the diver, who did not receive a single coin for his deeper-than-usual dive. The sponge fisherman explained that he had grabbed the thing from the wreckage of an ancient vessel, so with that bit of historical information, the ugly curiosity was delivered to the Greek National Museum in Athens. It may even have been given a decent enough spot on a display shelf if a conscientious curator had not got a good look at it and relegated it to a dusty storage room.

It was not until about 1958 that Dr. Derek J. Price of Cambridge, England, and the Institute of Advanced Studies at Princeton, New Jersey, happened upon the crumbling curio while he was rummaging around the museum. The strange mass of metal was now so delicate that it could no longer be touched, but Dr. Price blinked once or twice in amazement, then got to his knees to examine the object more closely.

"Finding a thing like this is like finding a jet plane in the tomb of King Tut," Dr. Price said later. To his trained eye, the object became immediately trans-

formed from unclassifiable curio to a precise mechanical model of the earth, sun, moon, and planets — a 2,000-year-old working model of the solar system which had probably been used to compute planetary orbits.

The model was accurate and precise and contained complex groupings of gears which had been fashioned so that they might turn with a small crank and keep every solar body in its proper position. A series of calibrations and inscriptions explained the theory of the machine and the cycles of the sun and the moon. In the minds of many researchers, this single chance find of a Greek sponge diver establishes convincing proof that the science of 2,000 years ago was more advanced than the technology of eighteen centuries later.

The most permanent kind of evidence that advanced civilizations thrived in man's prehistory may be seen in the vast number of architectural and engineering wonders that are scattered throughout the globe. The walls and buildings of some incredibly old cities have been found constructed of blocks so large that even today our most powerful and massive transports and derricks would find it impossible to hoist them and fit them into place with any degree of efficiency. Yet, orthodox archaeologists would have us believe that primitive peoples could accomplish the task easily enough with vine ropes and wooden block and tackle.

Tiahuanaco, the "City of the Dead," flourished long before the more intelligent of the Incas decided to put one stone on top of another and fashion a crude hut. According to Incan legends, Tiahuanaco was built by a race of giants, whose fatherland had been destroyed in a great deluge that had lasted for two

months. These powerful survivors transported remnants of their culture to Tiahuanaco on the shores of Lake Titicaca in Bolivia's high plateau. If Egypt was the principal colony of Atlantis in the Old World, then Tiahuanaco might well have been one of the sunken continent's attempts at rebirth in the New World.

In his expedition of 1932, Wendell Bennett found evidence indicating that the city is at least 5,000 years old. But it was a German archaeologist, Arthur Posnansky, who first recognized the significance of Tiahuanaco as a pre-Columbian culture of major importance. The scholar became so impressed by the city that he became a Bolivian citizen so that he might devote nearly half a century to research in the mysterious city. Posnansky's studies convinced him that Tiahuanaco was older than any city on the South American continent, perhaps 10,000 to 20,000 years old.

In Posnansky's opinion, later to be re-echoed by others, the high plateau had once been much closer to sea level than its present altitude of 13,000 feet. The German archaeologist theorized that a terrible cataclysm in comparatively recent geological time might have caused a gigantic upheaval that had raised the entire area. Although these changes in the earth's crust did not swallow the city or destroy it, the change in climate and altitude had made it a less desirable place to live and the inhabitants had left voluntarily.

Arthur Posnansky died in 1946 before he could completely unravel the enigma of the lost citizens of Tiahuanaco, but he was convinced that he had traced their influence on the native culture as far north as the coastal deserts of Peru and as far south as Argentina. In the view of the German archaeologist, the differ-

ences between Tiahuanaco and other pre-Columbian cultures were many and significant. The citizens of Tiahuanaco were taller and had distinctive facial characteristics quite apart from the high-cheekboned visages of today's dwellers of the high plateau. But the most startling tale told by the few artifacts left in the city is of a New World civilization that was amazingly similar to that of ancient Egypt.

The *Calassassayax* (house of worship) is so similar to the Egyptian temple of Karnak in design and layout that its relative dimensions make it almost a scale model of the Old World structure. The stones used in the *Calassassayax* are fitted and joined with their joints and facing parts polished to make a nearly perfect match. The Incas did not build in such a manner, but the ancient Egyptians did.

The surgeons of Tiahuanaco were skilled in trepanning the brain, as were the Egyptian physicians. Posnansky uncovered skulls with well-healed bone grafts, which offered silent testimony to the skill of the ancient doctors and their knowledge of anatomy.

While assigned to the U.S. Army Mission in La Paz, Bolivia, Neil Richards excavated the nearby ruins of Tiahuanaco. "The Tiahuanacans' copper trepanning instruments are identical to those used by the Egyptians," Richards writes. "The credibility of 'cultural coincidence' is stretched considerably when related to brain operations. It is possible to accept the fact that two cultures may have developed a form of brain operation (although few did) but that both cultures used identical instruments and methods seems unusual to say the least. The instruments are of high grade copper and include drills and chisels. In themselves they indicate an advanced degree of metallurgy,

knowledge of simple machinery, and development of surgical practices far more detailed than can be expected in primitive societies."

Another aspect of the Tiahuanacan culture has puzzled those who have investigated its ruins. Many of the buildings were constructed of massive, finished stones, many tons in weight, that have been placed in such a manner that only a people with advanced engineering methods could have designed and transported them. If this were not enough of an impossible situation, the particular andesite used in much of the Tiahuanacan construction can only be found in a quarry that lies 50 miles away in the mountains.

Because of the many cultural similarities between Egypt and Tiahuanaco, some bold scholars have suggested that there must have been contact between the two civilizations. A few archaeologists have even dared to hypothesize that Tiahuanaco might have antedated Egypt, and its culture may have spread to the Old World in some manner not yet realized. As far as this author can determine, no archaeologist with a professional standing to jeopardize has announced his theory that Tiahuanaco and ancient Egypt may have drawn their similarities from a common source, a prehistoric civilization that antedated both and colonized both.

The Peruvian city of Sacsahuaman presents similar problems. This great walled citadel crouches on top of a cone-shaped hill 12,000 feet above sea-level. Its vast residential palaces, storehouses, inner forts, paved courtyards, and 50,000-gallon reservoir present a persistent puzzle to architects and engineers. The Incas are given credit for having constructed Sacsahuaman during the fifteenth century, but even the guidebooks

state that the "basic structure" may have been there, lying in ruins, awaiting new inhabitants, when the Incas claimed the lofty fortress city.

Conventional archaeology and Hollywood epics have conditioned us to accept the image of hundreds of half-naked slaves tugging and pushing at massive building blocks to avoid the lash of brutal overseers. If such man-power fashioned the citadel of Sacsahuaman, then the mountain trails must have been crowded indeed. The quarries that yielded the stone for Sacsahuaman are located nine to 20 miles from the city. Some of the boulders are estimated at more than 200 tons, and the largest is 12 feet thick and 25 feet tall. Does it not boggle the mind to envision thousands of slaves and harnessed llamas tugging such massive boulders over rivers, down deep ravines, then up to the mountain-top site of Sacsahuaman?

Such an image becomes ludicrous to the most devout and orthodox of thinkers. Our most modern earth-moving machinery would be dwarfed by such boulders, but given our contemporary technology, our heaviest machinery, and an enormous electrical power plant, our engineers could probably duplicate the giant mountain fortress of Sacsahuaman. Conventional archaeologists, however, are not prepared to grant those poor, tugging, semi-ignorant savages the wheel, let alone electricity, earth-moving machinery, and modern industrial knowledge.

Some archaeologists, in unconscious vast understatement, have theorized that the Incas were skilled stone-cutters, who quarried and fashioned thousands of boulders so that no two were alike and so that they could fit together perfectly without cement. In Sacsahuaman, the stones fit together so precisely that a

mechanic's thickness gauge cannot be inserted between the rocks in the walls.

M. K. Jessup once observed in a presentation of the mystery of Sacsahuaman that stones can be worked *in situ* to fit closely together, that is, stones roughly cut can be shaped to fit by being rubbed together. "Some Peruvians believe that a chemical may have been used to soften the surfaces of the stones for quick-wearing," Jessup commented. "However, to say that the stones were worn to fit does not explain how these megaliths, weighing tons apiece, were handled. It is clearly impossible for the Indians to have pushed and pulled these stones into the desired shapes. No satisfactory answer to this problem has been found."

And, we might add, no satisfactory answer probably ever will be found until archaeologists are willing to entertain the suggestion that throughout the world ancient civilizations reflect the unforgettable glory of an advanced antediluvian proto-civilization. The glory that was Greece, the grandeur that was Rome, the mystery that was Egypt may be little more than semi-literate barbarians self-consciously emulating the magnificence that was Atlantis, the prehistoric seed from which the cultures that form our own epoch sprouted.

If there was not an advanced prehistoric technology in some humanistic wheel of cyclical civilization, how can we explain primitive peoples with only pulleys, twisted vines, and reed baskets constructing the following architectural and engineering marvels?

The Magnificent Inca Roads: Victor Von Hagen, for the American Geographical Society, discovered a 15-mile stretch of highway as carefully engineered as anything the Romans, who had the wheel, ever built. Maps indicated two highways nearly the length of South America, supplemented by an elaborate system

of secondary routes. A main trunk highway runs for 2,700 miles, beginning in Columbia, running south through Ecuador, Peru, and Bolivia, splitting down to reach Argentina and Chile.

The Mayans' Superhighway: The National Geographic Society and Tulane University unearthed a raised thoroughfare, easily the equivalent of a modern superhighway. Although it is known that the Mayans were ignorant of the wheel and did not employ dray animals, archaeologists have decreed that the elaborate thoroughfares were constructed to serve as trade routes for commerce transported on the backs of slaves. This, of course, means that those slaves who were not carrying 200-ton boulders up mountainsides were free to trot along the superhighway with fish and fodder on their backs.

The Baalbeck Platforms: This incredible group of temples in Syria is noteworthy for the 54 eight-foot-wide and 90-foot-tall pillars that support flat stone slabs estimated to weigh 1,200 tons each. Modern engineers have admitted that no contemporary derrick could hoist such an incredible weight to a height of 90 feet without collapsing in a scatter of screaming iron. Yet the textbooks dictate that lash-driven slaves managed to plop those 1,200-ton stone slabs on top of those tall pillars.

India's Black Pagoda: On top of a 228-foot-high temple rests a single stone slab, 25 feet thick, with an estimated weight of *2,000 tons*. The brain boils attempting to conjecture the ingenious pulley system or series of platforms or thousands of slaves required to move a four-million-pound monolith to a perch 228 feet above the ground.

The Egyptian Pyramids: The Great Cheops Pyramid covers 13 acres and is 481 feet high and 756 feet

wide at each side of its square base. Certainly the tallest structure in antiquity, the Cheops Pyramid, discounting a number of skyscrapers in the United States, still ranks as the ninth tallest architectural marvel in the world today. It has been estimated that more than 2,300,000 stone blocks of an average weight of two and one-half tons went into the construction of this last resting place for the Pharoah Cheops, circa 2800 B.C.

The Pyramid of Khafre, near Cheops, stands 442 feet high and covers 12 acres. The third pyramid in the massive triumvirate, Mycerinus, is 215 feet tall and 346 feet wide on each side.

Science writer Otto Binder *(Flying Saucers are Watching Us,* Belmont Books) states that the classic picture of teams of men roped together and tugging away at moving the massive stone blocks up the ramps, tier by tier, may be feasible, but such a method of construction would call for such unlikely figures as 100,000 slaves struggling in torment for 20 years to shape one pyramid.

"Could any governing agency, no matter how tyrannical and all-powerful, ever conscript that many workers over that long a period of time without (A) causing a revolt, (B) draining off too much manpower from other tasks, notably raising food, (C) being unable to sell the populace on why the pyramid was necessary in the first place," Binder wonders.

"Built openly as tombs for dead Pharoahs . . . would not even the most cowed and oppressed people question how worthwhile this goal was? Especially when brothers, fathers, neighbors, friends were whisked away in chains and brutally whipped while dragging at the ropes, so that most of them died in a few years from sheer overwork? It would seem that

modern archaeologists and sociologists are assuming gross errors in mass psychology when they blandly state that each pyramid was built at the coast of 100,000 lives without protest . . . Ancient Egypt, with a population of only a few millions, could hardly stand that fearful drain of numbers for long periods of ten or twenty years. . . ."

Binder and other UFOlogists have suggested the intervention of "alien pyramid builders" who used the power plants of their flying saucers to hoist such tonnage into place. M. K. Jessup, in one of his writings on the UFO enigma, stated his belief that a spaceship of vast proportions may have brought colonists to various parts of the earth and may also have supplied the heavy lift power for erecting great stone works before it was suddenly destroyed or taken away.

In his article "Super Scientists from Nowhere" (Dell's *UFO Report No. 4*) Joseph Goodavage theorized that the antediluvians may have controlled the secret of a raw power, an elemental force, which enabled them to erect such astounding edifices. "The evidence suggests that something interrupted the construction of most of these ancient buildings," Goodavage states; "almost universally, the original builders disappeared and left no trace whatever of their real identity.

"Theorem (1): This 'power' was levitation, the ability to reverse and control gravity.

"Theorem (2): The beings who used this power to build these structures in antediluvian times were extraterrestrial in origin.

"Theorem (3): For some undetermined reason, they were unable or unwilling to leave the Earth for a predetermined time. When they did leave, some of their constructions were left unfinished."

The notion that "Atlantis" may have existed on a world other than our own and that the advanced antediluvian civilization might have been an extraterrestrial colony rather than a terrestrial culture is an intriguing one and one that we shall examine in later chapters.

This author has often mused that the extraterrestrial Atlantean hypothesis, fantastic and incredible as it may seem to the orthodox mind, appears, in some ways, to be but an evasion of the persistent challenge presented by the remarkably old artifacts that are being unearthed on an almost regular basis by archaeological expeditions in diverse parts of the world. For some strange reason, the theorist who is iconoclastic enough to entertain the notion of extraterrestrial intervention and assistance in man's antiquity never seems quite bold enough to give the hypothesis of an advanced prehistoric terrestrial civilization more than transient consideration. However, this present volume seeks only to present the arguments for an Atlantis of some definition or other having played a most important role in man's prehistory, and the author does not intend to champion one hypothesis more than any other.

Mystery Ground Figures: From Canada to Baja California, dozens of giant ground figures formed by rows of stones or shallow trenches and ranging from 200 to 500 feet long have been spotted by aircraft flying over desert regions of the western United States. The designs of the ground figures form loops, concentric circles, rectangles, and serpents. Authorities assign a date of about A.D. 1000 to the figures and declare that they resulted from some important kind of undetermined group activity.

Because of scientific interest in the Richat Forma-

tion on the edge of the Sahara desert in West Africa, the 30-mile circle of concentric ridges was made a priority item for photography by Majors McDivitt and White on their Gemini space flight. The astronauts' photographs emphasized the astounding symmetry of the structure, which scientists have classified as some kind of geological phenomenon, rather than a man-made mystery.

Commercial airliners flying over the desert near Nasca, Peru, were among the first to report the giant animals and ornaments that cover an area of at least 40 square miles. It was not until 1941 that archaeologists began a systematic mapping of the area and the strange pathways were discovered to be more than prehistoric agricultural furrows. Scholars have been hard put to explain how an ancient race could have projected such intricate patterns with such a wide area when, from the ground, only one or two lines can be seen at one time. Modern archaeologists, employing the most sophisticated methods known today, found that they had to spend as many as three days mapping out on paper faithful reproductions of some of the figures.

As to why primitive peoples would go to such great physical lengths to construct such nonutilitarian ground figures, James Moseley, former editor of *Saucer News,* suggested that the figures, clearly visible and meaningful only from the air, might have been formed by a prehistoric people who had a means of traveling by air.

"Or more likely," Moseley writes, "earth-bound themselves, they constructed their huge markings as signals to interplanetary visitors or to some advanced earth race that occasionally visited them. Fantastic as these suggestions may seem, such theories cannot be

discarded until, or unless, some other account is given for the size of the desert patterns.

Whether or not the prehistoric scientists, architects, and engineers who fashioned the marvels in stone which we have examined in this chapter also had heavier-than-air powered vehicles is, perhaps, a foolish kind of academic question, for the stalwarts of orthodox science are by no means prepared to grant us more than a great deal of slave labor in antiquity and nothing more in man's prehistory than fierce hunters and low-browed cave dwellers. If, however, the reader's rational mind should require an advanced, technologically proficient construction crew to place a 2,000-ton slab atop a 228-foot pagoda in India rather than a 100,000 slaves tugging on a vine rope pulley system . . . wheeled vehicles to travel a 2,700-mile-long South American highway rather than merchants and porters transporting trade items on their backs . . . a type of aircraft plotting out the Nasca lines rather than the huge ground figures resulting fom some undetermined religiously oriented group activity, then he may be prepared to concede that when man, as we know him in our epoch, was just beginning to think about clustering together to form a rudimentary village, some previous human, or hominid, civilization was desperately trying to pound a bit of knowledge into our ancestors' thick skulls so that their great antediluvian culture should not have flowered in vain. And surely, to our ancestors at the beginning of our epoch, these men with their wonderful machines and mechanical devices would have seemed like gods.

Ignatius Donnelly wrote his monumental study of Atlantis in 1882 and airplanes and automobiles did not figure in his vision of the vanished continent's advanced civilization. Donnelly did, however, concep-

tualize the Atlanteans as being so intellectually and technologically superior to the ancients of the Mediterranean region that the Greeks would have regarded them as deities.

"The history of Atlantis is the key of the Greek mythology," he wrote. "There can be no question that these gods of Greece were human beings. The tendency to attach divine attributes to great earthly rulers is one deeply implanted in human nature."

It was, therefore, Donnelly's contention that the Greeks simply converted the kings and queens of Atlantis into gods and goddesses, which is why instead of a solar or nature worship, the Greece of antiquity had a lusty stable of deities who were born, ate, drank, made love, and died. Olympus was Atlantis.

Donnelly summarizes his proposition in seven main points:

"1. They (the gods) were not the makers, but the rulers of the world.

"2. They were human in their attributes; they loved, sinned, and fought battles, the very sites of which are given; they founded cities, and civilized the people of the shores of the Mediterranean.

"3. They dwelt upon an island in the Atlantic, 'in the remote west . . . where the sun shines after it has ceased to shine on Greece.'

"4. Their land was destroyed in a deluge.

"5. They were ruled over by Poseidon [god of the sea] and Atlas [who bears the world upon his shoulders].

"6. Their empire extended to Egypt and Italy and the shores of Africa, precisely as stated by Plato.

"7. They existed during the Bronze Age and at the beginning of the Iron Age."

The Mediterranean peoples spoke of the Atlanteans

as being possessed of great physical strength "so that the earth shook sometimes under their tread." Such an accolade could refer to the Atlanteans' earth-moving equipment, their use of explosives to clear highways through mountains, and their efficient manipulation of labor-saving devices.

The primitive Mediterraneans were also in awe of the Atlanteans' ability to move "through space without the loss of a moment of time." Such an allusion could speak of anything from their machine-driven ships to their aircraft. And, perhaps, an instantaneous method of transportation that lies as yet unexploited by our own science.

The Atlanteans were said to be "wise and able to communicate their wisdom to men." Such a god-like attribute may have been facilitated by exceptional linguistic ability or by telepathic faculty, but certainly testifies to their civilizing influence upon all with whom they came into contact.

We began this chapter by rather querulously noting the uneasy paradox in the general scientific concensus of a billions-of-years-old Earth and a six-to-seven-thousand-year-old human civilization. In spite of the ostensible evidence of an antediluvian culture of advanced technology, it seems unlikely that too many scholars will leave the hallowed and sheltered groves of orthodoxy for the rocky and often hazardous trail of scientific heresy. Almost any single item cited in this chapter should bring on legions of the various practitioners of modern science, fully equipped with whatever expertise their particular discipline provides them. We have listed enigmas not easily solved — academic puzzlers with a potential of a dozen doctoral dissertations per archaeological anomaly. Rather than prying up the half-buried fact of a dry cell battery circa 250

B.C. or a continental highway built by people who never owned a wheel and facing the disturbing writhing mass of worms that might well be uncovered, it seems likely that most scholars will decide to go along with the concept of an antediluvian world populated by shepherds, hunters, and savage warriors. But we are more persistent. We shall press on in our search of the men and women who lived in that time before our own which we have come to call the Atlantean epoch.

Chapter Five

MIGHTY TEACHERS FROM AN UNDERSEA KINGDOM

What better place for Atlantis to exist in actuality than under the sea? Centuries ago, when primitive man asked his mysterious benefactors whence they came, might not the hero-gods have replied: "From beneath the sea in Atlantis." Indeed, the ocean may have been named after the undersea kingdom of mighty teachers, who spoke to the intellectually emerging Greeks of the magnificence of their home, Atlantis.

In 1969, Dr. Roger W. Wescott, chairman of the arthropology department at Drew University, Madison, New Jersey, published his *The Divine Animal* (Funk and Wagnalls), in which he presented a serious, well-reasoned theory that UFOnauts landed on earth 10,000 years ago, fully intending to teach *Homo*

sapiens a better way of life. When Earth's dominant species demonstrated their innate greed and their penchant for destruction, the extraterrestrial creatures gave up in disgust and withdrew to establish undersea bases.

Although temporarily thwarted in their attempts to build a better world on Earth, the culturally advanced and scientifically superior species may emerge from time to time to conduct certain spot-checks to see if humans have improved. Dr. Wescott theorizes that such monitoring might explain the sightings of UFOs, which have been reported for thousands of years.

The anthropologist also suggests that when the UFOnauts withdrew from Earth's surface, they might have taken some humans along with them to train and to tutor according to their advanced principles. Dr. Wescott conjectures that some of these specially tutored humans might have been returned to the surface where they became leaders. Some of these trainees worked to change man for good, while others became corrupted by the combination of their secret knowledge and the malleability of the less-advanced surface humans. Wescott says that such individuals as Buddha, Christ, Mohammed, Genghis Khan, and Attila the Hun might have been sent up by the UFOnauts.

Dr. Wescott holds four degrees from Princeton University, which include a bachelor's degree in English and history, a bachelor's degree in general humanities, a master's degree in Oriental studies, and a Doctor of Philosophy degree in linguistics. He has also acquired a Bachelor of Literature degree in social anthropology from Oxford University in England. Dr. Wescott is a Rhodes scholar, a Ford Fellow, and a

member of Phi Beta Kappa. Although his *The Divine Animal* does not deal exclusively with the theory of undersea masters, Wescott presents a carefully developed thesis for "Cosmic Tutors" in Chapter Eleven, "Other Creatures, Other Worlds."

"My feeling is that the saucer travelers were pictured as gods by our ancestors," Dr. Wescott was quoted as saying in a press interview. "The saucer creatures began teaching man, but, as man gradually began to master his environment, he also developed to the point where he had material goods and he began to wage wars to obtain the goods he didn't have. It's possible this may have disgusted his Masters so they left."

Dr. Wescott hypothesizes that man's cosmic teachers may have withdrawn from man at this point and established bases under the sea where they could observe man and live comfortably apart from him. "The ocean would have been the easiest place for them to go," he commented. "They could constantly monitor our technology and keep ahead of it."

In Dr. Wescott's opinion, such a theory helps to explain two of the most widespread and persistent legends found among nearly all peoples and all cultures: one, that there was a time when gods walked the earth and tutored man; two, that there was a land called Atlantis, whose thriving civilization met with catastrophe and sank beneath the sea. Both legends could be distortions of an actual event, which was not a catastrophic annihilation of a continent, but an orderly withdrawal of the "gods," the cosmic teachers, as they transferred their bases from the land to the sea floor.

"Since this great relocation," Dr. Wescott said,

"saucerites have visited the land only as scouts and observers and never disguised as settlers or leaders."

Dr. Wescott admits that he has no evidence to support his tentative hypothesis, but he noted that several reputable sea captains have seen UFOs going in and out of the ocean, which might indicate that advanced beings have bases there.

"Ezekiel's wheel may have been a flying saucer," Dr. Wescott speculated. "The giants described in Genesis and the angels discussed throughout the Bible may have been these 'Higher Beings.'"

The early Sumerians, the anthropologist said, had legends about giant fishes coming out of the water to teach them. "These so-called fishes may have been manned submarines," he commented.

"When the retrained humans came to the surface, some of them tried to help men, but gave up hope and left as they came, by saucer," Dr. Wescott theorized. "This might explain the religious traditions of miraculous ascensions into heaven."

Dr. Wescott ventures an opinion that the extremely man-like forms that have been reported in, or near, stationary UFOs might be the descendants of the human population that the cosmic teachers took with them. The anthropologist cites biblical passages, examples of prehistoric art, and Jewish, Christian, and Islamic traditions, all of which depict manlike creatures appearing from the sky, which early man could only explain by affixing angelic wings to the visiting teachers.

"Rock paintings in the Sahara Desert of North Africa and the Turkestan Steppes of Soviet Asia depict man-like beings with oversized heads, which could be drawings of beings wearing space helmets," Dr. Wescott noted.

Dr. Wescott has theorized that the saucer creatures come from a civilization much more advanced than *Homo sapiens*, and may be the most intelligent of hominids. It would appear that these intellectually superior hominids have been visiting our planet longer than our own species has been around.

"These creatures could easily have life-spans of thousands of years," Dr. Wescott was quoted by journalist Harry Edgington. "Remember, the life-span of some life forms here on earth can be measured in minutes. So why couldn't there be other beings who have life-spans many times longer than our own?

"I believe the saucer people would be willing to reestablish contact with us if we could eliminate our own destructiveness. This would open the door to a technology we can only dream of today," Dr. Wescott said.

Was it, we might ask, a whale or an underwater craft of the Cosmic Masters that snatched the drowning Jonah from the turbulent sea and set him back on land and on his way to Nineveh?

Berosus records that the god who gave the Babylonians warning of the coming of the Great Deluge was Chronos, who was associated with a land of plenty in the Atlantic. The Romans called the Atlantic Ocean "Chronium Mare," the Sea of Chronos; and the Pillars of Hercules were also named the Pillars of Chronos by the ancient inhabitants of the Mediterranean. In other words, the master who spoke warnings of coming disaster was identified as a sea god.

Ea, the Chaldean god who brought civilization to the ancestors of the Assyrians, and whose legends are found on the tablets at Nineveh, was represented as half-man and half-fish. Ea was said to have come

from a land destroyed by rain and floods, a land now beneath the ocean.

The Indian version of the Deluge tells of Manu, son of Vivasvat, being advised by the coming torrent by a fish that spoke to him from the banks of the Chirini. Later, when Manu and his people had constructed the great ship that will bear them above the catastrophic flood, the great fish, unwearied, draws them over the waters, bringing the vessel eventually to rest on the highest peak of Himavat.

The Orkney and Hebrides islanders sing of the "Silkies," who dwell in the depths of the sea and occasionally rise up to pass on land as humans. According to legend, the Silkies sometimes enter into sexual union with human partners, and some families on the islands pridefully trace their ancestry back to such sea-spawned seed.

It would take a book, rather than a chapter, to delineate all the many myths and legends that tell of gods and enchanted creatures rising up out of the sea to communicate moral lessons, religious dictums, economic truths, or technological insights to astonished human beings on land. The very legends of mermaids and mermen, common to all seafaring people, could be eye-witness reports from sailors who have glimpsed underwater UFOnauts peering at them from open submarine hatches.

We need not restrict ourselves to an analysis of ancient myths and folklore. Our contemporary mysteries of the sea contain innumerable accounts of mysterious unidentified underwater objects cruising our seacoasts and inland waters. The UFOs' apparent affinity for water has long been noted by UFOlogists and flying saucer buffs who chart overflights and land-

ings. Perhaps the UFO enigma might be traced to the inner space of our seas rather than the outer space of our solar system, and the mystery of Atlantis might be solved by seeking Cosmic Masters under the Atlantic rather than turning over rubble and artifacts on Thera.

In 1948, Professor Auguste Piccard brought his unmanned Bathyscaphe up from a record descent of 4,600 feet under the sea from that unknown depth where surface man may never penetrate. Professor Piccard and his crew were so excited by their successful mission, according to J. Y. Cousteau, one of Piccard's associates, that it took them a moment to become cognizant of a very peculiar thing. Although the Bathyscaphe had suffered no actual damage from the intense pressure of the record descent, its aluminum radar mast had been neatly removed, as if a skilled underwater mechanic had accomplished a clean theft.

The American ship *Eltanin,* owned by the Military Sea Transportation Service, was designed for use in the National Science Foundation Antarctic research program. On August 29, 1964, the *Eltanin* was a thousand miles west of Cape Horn, and its crew was busily engaged in photographing the ocean floor, which reaches a depth of 13,500 feet in that area. A specially designed camera, housed in a metal cylinder, was being pulled along by a cable.

Later that day when darkroom technicians developed the exposed film, they found that the camera had captured an image of a strange device jutting out of the mud of the ocean. A central mast supported four series of cross rods, which made the object appear to be something like a cross between a television

antenna and a telemetry antenna. The cross rods were spaced at ninety-degree angles and showed white knobs on their extremities. The mysterious object appeared to be man-made and seemed definitely out of place in the anticipated natural environment of the ocean floor. The specially constructed underwater camera had been designed to bounce along the sea bed and to take pictures at regular intervals. It was only a fortunate, albeit enigmatic, accident that the unidentifiable object had been photographed.

When the *Eltanin* docked at Auckland, New Zealand, on December 4, 1964, a reporter questioned Dr. Thomas Hopkins, senior marine biologist on board, about the 8 x 10 prints of the underwater anomaly. Dr. Hopkins was quoted as saying that the device could hardly be a plant, for at that depth, there is no light. Without light there is no process of photosynthesis and plants cannot live. Dr. Hopkins was reluctant about declaring the object to be man-made. He estimated the device to be about two feet high and specified its point of discovery as being on the 45,000 mile fault-line rift that encircles the earth.

"If it is some strange coral formation," Dr. Hopkins said, "then no one on board has ever heard of it before. I wouldn't like to say that the thing is man-made, because this brings up the problem of how one would get it there."

Dr. Dmitri Rebikoff, a marine scientist making preparations to explore the Gulf Stream's depths, found himself faced with a similar problem when, on July 5, 1965, he detected and attempted to photograph a fast-moving undersea UFO on the bottom of the warm-water stream that flows from the Florida Keys to Newfoundland and onward to northern Europe. Dr.

Rebikoff told Captain L. Jacques Nicholas, project coordinator, that a pear-shaped object, moving at approximately three and one half knots, appeared beneath the various schools of fish.

"At first, from its size, we thought it to be a shark," Dr. Rebikoff reported. "However, its direction and speed were too constant. It may have been running on robot pilot. We received no signal from it and therefore we do not know what it was."

On January 12, 1965, according to Issue No. 43 of New Zealand's *Spaceview,* a Captain K———, an airline pilot on a flight between Whenuapai and Kaitaia, New Zealand, spotted another of the mysterious underwater unidentifiables. He was about one-third of the way across Kaipara Harbor when he saw what he at first believed to be a stranded gray-white whale in an estuary. As he veered his DC-3 for a closer look at the object, it became evident to him that he was observing a metallic structure of some sort.

According to *Spaceview,* Captain K——— noted that the thing was perfectly streamlined and symmetrical in shape . . . had no external control surfaces or protrusions . . . appeared metallic with the suggestion of a hatch on top . . . was resting on the bottom of the estuary and headed toward the south as suggested by the streamlined shape . . . was harbored in no more than 30 feet of water . . . was not shaped like a normal submarine, but approximately 100 feet in length with a diameter of 15 feet at its widest part.

The journal made inquiries of the Navy upon receipt of Captain K———'s report and learned that it would have been impossible for any known model of submarine to have been in that particular area, due to the configuration of harbor and coastline. The surround-

ing mud flats and mangrove swamps would make the spot in which Captain K——— saw his underwater UFO inaccessible to conventional undersea craft.

In January, 1967, the *Aluminaut,* the world's deepest diving submarine, discovered an undersea "road" off the coast of Florida, Georgia, and South Carolina, which extends to depths of 3,000 feet and is paved with a layer of manganese oxide.

Arther L. Market, vice president and general manager of Reynolds Submarine Services Corporation, the operators of the sub, told newsmen that the ". . . Gulf Stream currents evidently keep the pavement swept clean of sediment so that it resembles a black top road. We attached wheels to the *Aluminaut* and it actually rode along the deposits as though it was on a country road."

The empirical evidence that Atlantis may exist as a mighty undersea nation of cosmic tutors, or at least uninvited, unnamed visitors, can be heaped high in gigantic mounds.

In the summer of 1969, Englishman John Fairfax rowed his way across the Atlantic, docking in Fort Lauderdale after six harrowing months alone on the ocean. Reluctantly, Fairfax spoke to the Fort Lauderdale *News and Sun Sentinel* (July 20, 1969) about the most impressive thing that had happened to him during the sea adventure.

"You see," Fairfax said, "I don't believe in those things — never have; but there they were: flying saucers. They could not have been anything else. Venus is the brightest of all the stars, but they were ten times brighter than Venus."

Fairfax explained that there was more involved in the experience than simply observing UFOs. There

was a *force,* he told newsmen; it was as though the flying saucers *kept asking him if he wanted to come with them.*

"And I was fighting it and saying back, 'No, no, no,'" Fairfax went on. "It was like telepathy, like being hypnotized. I was hypnotized once, voluntarily. It was like that.

"I had lit a cigarette," he remembered. "Then these luminous saucers swooped down over the ocean, rose and swooped down again. There was this magnetic feeling. When they had gone, I realized the cigarette had burned my fingers."

Fairfax could not accept proffered explanations that he might have seen Venus or bright stars. He repeated his statement that the objects were ten times brighter than Venus and said that the UFOs were too bright and too large to be stars or planets and their flight pattern too irregular to have been satellites.

"I don't believe in flying saucers," he said. "But there is nothing else they could be."

On October 3, 1967, the several residents of Shag Harbor, Nova Scotia, were not able to think of any other term than "flying saucer" to describe the 60-foot-long object with a series of bright portholes that they saw glide into the harbor and submerge in the ocean. Within twenty minutes several constables of the Royal Canadian Mounted Police were on the scene, attempting to reach by boat the spot where about a half mile off shore the sizzling UFO was seen to float and to submerge beneath the surface of Shag Harbor.

A Coast Guard boat and eight fishing vessels joined the constables in time to observe a large patch of yellowish foam and bubbling water. Divers from the

Royal Canadian Navy searched the area for two days, but found no physical evidence of any kind. The Halifax *Chronicle-Herald* quoted Squadron Leader Bain of the Royal Canadian Air Force as saying: "We get hundreds of reports every week, but the Shag Harbor incident is one of the few where we may get something concrete on it."

Captain Julian Lucas Ardanza of the Argentine steamer *Naviero* would have been everlastingly grateful if he might have had the backup support of Royal Canadian constables, navy, and air force on the night of July 30, 1967, when he was some 120 miles off the coast of Brazil. The time was about 6:15 P.M. and the *Naviero* was running at 17 knots. The officers and crew were at their evening meal when Captain Ardanza received a call on the intercom that one of his officers, Jorge Montoya, had spotted something strange near the ship.

According to reports in the Argentine newspapers *La Razon, Cardoba,* and *Los Principios,* Captain Ardanza emerged on deck to behold a cigar-shaped shining object in the sea, not more than fifty feet off the *Naviero's* starboard side. The submarine craft was an estimated 105 to 110 feet long and emitted a powerful blue and white glow. The officers could see no sign of periscope, railing, tower, or superstructure on the noiseless craft. In his twenty years at sea, Captain Ardanza said that he had never seen anything like it.

Chief Officer Carlos Lasca ventured that the object was a submersible UFO with its own illumination. The seamen estimated the craft's speed at 25 knots, as opposed to the *Naviero's* 17.

After pacing the Argentine steamer for fifteen minutes, the unidentified submarine object suddenly sub-

merged, passed directly under the *Naviero,* and disappeared into the depths of the ocean, glowing all the while it dove deeper and deeper.

Just north of the Marianas Islands, some of the deepest areas in the Pacific Ocean, Captain Petore of the S. S. *Morgantown Victory* radioed a message to Anderson Air Force Base, Guam, which reported the sighting of a 200-foot cigar-shaped object on January 13, 1966. The silent UFO was spotted at an altitude of approximately 400 feet, about one mile starboard beam. The object was visible for three minutes before it hovered starboard quarter and sped away. (From a personal communication to Charles Brown, Editor, *Flying Saucer Review;* May/June 1966).

Chief Mate Torgim Lien of the T. T. *Jawesta,* a vessel of the Norwegian Jahr Shipping Company, reported a UFO on July 8, 1965, while en route from Puerto La Cruz, Venezuela, to the Canary Islands.

According to the report from the ship's log (translated by Gordon Creighton for *Flying Saucer Review,* September/October, 1966): ". . . the lookout on the port side of the bridge reported a bright object in the sky moving in a northerly direction . . . I saw an intense blue fiery tongue which was approaching the ship at tremendous speed . . . I seized binoculars as it passed over the ship . . . at a height of from 200 to 400 metres, under the low clouds. It was bright like a star, and the moonlight was shining through between the low clouds and I could clearly see the outlines of the upper part of it. Its shape was that of a cigar, and I could clearly see a row of square windows and the faint golden-orange colored light from inside it. There was no sign of wings or rudder . . . a little farther back still, behind the body, I could see a tremendous

number of globes, and from every globe there was streaming out a blue beam away from the body . . . Its speed was tremendous and it was visible for about 30 to 40 seconds . . . Despite its enormous speed and the closeness of its passage, we could not hear the least sound from it. . . ."

Chief Mate Lien's report was confirmed by a number of the ship's crew, who also witnessed the mysterious UFO.

On November 14, 1961, Australian and New Zealand warships were conducting naval exercises off Sydney Heads when a large unidentified submarine object interrupted their maneuvers. There was no visual sighting of the craft, and the interloper eluded the fleet with speed and ease until contact was lost. The Navy pronounced officially only that it was an "unidentified object."

Early in February, 1960, the Argentine Navy, with the assistance of United States experts, alternately depth-bombed and demanded the surrender of submarines thought to be lying at the bottom of Golfo Nuevo, a 40- by 20-mile bay separated from the South Atlantic by a narrow entrance. On a number of occasions, the Argentines declared that they had the mystery submarines trapped. Once, they announced that they had crippled one of the unidentified subs.

The mysterious submarines (there were at least two) had peculiar characteristics. They were able to function and maneuver in the narrow gulfs for many days without surfacing. They easily outran and hid from surface ships. They were at last able to escape completely, in spite of the combined forces of the Argentine fleet and the most modern U.S. sub-hunting equipment.

Skeptics of the bizarre undersea chase accused the Argentine Navy of timing their dramatic confrontation with mystery submarines with the evaluation of the new navy budget by the Argentine Congress. On the other hand, UFO buffs enumerated the many reports of strange vehicles seen entering and leaving the sea off the coast of Argentina and pronounced that the unknown objects were underwater spacecraft, rather than terrestrial submarines. As a third alternative, might we envision an Atlantean Council severely reprimanding two captains of their reconnaissance fleet for allowing themselves to get boxed in and nearly caught by an earthling navy?

If it is true, as suggested by Dr. Roger W. Wescott, that the cosmic tutors retreated to the sea in disgust after their human students turned to war and slavery, the continued reports of the undersea masters' reconnaissance vehicles must confirm their resolution to remain beneath the ocean.

The seas must certainly have been churning on June 6, 1944, when the Allies invaded Omaha Beach and launched their intensive land campaign against the Nazis in Europe. The day after Normandy had been secured, the U. S. S. *George E. Badger*, a liberty ship, lay anchored in the channel waters off Omaha Beach. Gunner Edward Breckel of Cincinnati was enjoying the aircraft-free sky of a quiet, dreary day, when he spotted a dark, ellipsoidal object about five miles away on the horizon.

Gunner Breckel could see the object was blunted on each end, like a sausage, as it moved in a slow, smooth, circular course about fifteen feet above the surface of the channel. The craft made absolutely no sound as it moved toward the liberty ship, and it had

no protruding parts, as a conventional aircraft would have. Breckel's sharp gunner's eye told him that it was moving too low and too fast to be a blimp. The UFO remained in view for about three minutes before it disappeared on the horizon.

Again, if we were to imagine the existence of wiser, undersea, hominid cousins, we can visualize the crew of that reconnaissance craft making its grim report of earthling carnage and destruction to a saddened Council of Human Affairs.

Whenever one begins to hypothesize about unidentified underwater objects, or UUOs, one cannot help wondering about the true motives of the unknown aquanauts who pilot such craft at such incredible speeds through such depths. Do these aquanauts really have our best interests at heart, as benign cosmic tutors should have, or might they have become somewhat indifferent to struggling, culturally evolving *Homo sapiens*?

If such beings really exist, it would seem unlikely that they are overtly hostile toward man, or we should have been enslaved and conquered long ago. On the other hand, some theorists point out ominously, they may be biding their time until some cosmic time-clock has ticked out an allotted number of hours.

Or, if we have become no more than domesticated, albeit unstable and unreliable, pets in their eyes, might they not have adopted a certain indulgent, but largely indifferent, attitude toward us? A humane motorist tries to avoid hitting a dog running at the side of the road. If, however, the dog should heedlessly dart in front of the automobile or accidentally position itself in a manner where fatal collision would be impossible to avoid, the motorist,. while, perhaps, regretting

the incident, will hardly mourn the animal's passing.

Some UFOlogists, who have long been compiling reports of the UUO, felt that such may have been the case when the U.S. nuclear submarine *Thresher* went down in the Atlantic Ocean. According to official reports, the *Thresher* died through "instantaneous flooding." A sonar listener stated that he had heard a dull thud of considerable proportions at great depth. In order to destroy a submarine of such dimensions so quickly that there would be no time for a distress call to the surface, the *Thresher* must have been struck by something large enough to have caused a hole of gigantic proportions. Again, can we envision our hypothetical Atlantean Council relieving an officer of command for an act of negligence that caused the instantaneous deaths of 129 earthlings?

In their September, 1959, issue *Fate* magazine published a list of the U.S. Navy's 18 lost ships, all of which had disappeared under mysterious circumstances in the past 178 years. All but three of the ships on the list disappeared during the nineteenth century, which will mean different things to different researchers (i.e., our improved vessels and navigational equipment have prevented flounderings and accidents; our improved vessels and more sophisticated navigation equipment have prevented collisions with unidentified submarine objects).

To examine yet another angle of the strange naval disappearances, if, as has been suggested, the cosmic teachers took a certain number of humans with them when they withdrew to establish their undersea bases, could it be that they, from time to time, gather other representatives of *Homo sapiens* to replace those who die in captivity (perhaps a very lush captivity, but captivity, nonetheless)? There were 2,094 officers,

crew, and passengers on those 18 missing vessels.

Disturbingly enough, our improved metal vessels and more sophisticated navigational equipment have certainly not eliminated mysterious underwater rammings of our vessels by unidentified somethings. Whether or not the rammings were accidental, ship owners were left with enormous repair bills, because the guilty party was not thoughtful enough to leave a card with his name and insurance company.

Ira Pete, owner of the *Ruby E.*, a 67-foot shrimp boat, had his boat sink under mysterious circumstances in the first week in July, 1961. According to Pete, they were fishing in the Gulf of Mexico off Port Arkansas when something hooked into the boat and ripped off its stern. Fortunately for Ira Pete and his two crewmen, there was another fishing vessel close by.

At 3:00 A.M., July 15, 1960, the 24,000-ton Panamanian flag tanker *Alkaid,* with a full cargo of crude oil, was struck by an unidentified submarine object as it passed under the Williamsburg Bridge in New York City's East River. The collision tore a massive gash in the starboard side of the big ship, forcing the captain to beach her near the United Nations building. Later, the *Alkaid,* on the verge of capsizing, was towed off to a dock.

After two days of Coast Guard hearings and an investigation by the Army Corps of Engineers, whose job it is to keep the harbor waters swept clean, no explanation could be found for the *Alkaid's* mysterious collision with an UUO. Neither could any object be found in the harbor that would have been capable of piercing the tanker's steel hull.

Early in March, 1970, the Danish trawler *SE 140* was fishing northeast of the island of Bronhold in the

Baltic when an underwater unidentified started dragging the ship backward. The crewmen told journalists and authorities that the trawler was released only when the trawl wire holding the net broke.

In the fall of 1969, a Swedish trawler, the *Silveroe,* collided with a UUO off the Baltic coast. The Swedish Navy could only offer the weak explanation that the object "could have been a submarine."

On February 5, 1964, the 105-foot yacht *Hattie D.* was rammed by an underwater something near Eureka, California. Ten men and one woman were lifted from the fast-sinking yacht in a dramatic Coast Guard helicopter rescue. The survivors agreed that the *Hattie D.* had been run into by something big made of steel. Crewman Carl Johnson, when informed that no submarines were reported in the area and that the yacht had sunk in 7,500 feet of water, replied: "I don't care how deep it was there. What holed us was steel and a long piece. There was no give to it at all."

The *Barbara K.* was a steel-hulled, 90-foot vessel owned by the National Marine Terminal of San Diego. On October 31, 1965, about 110 miles south of San Diego with 123 tons of tuna aboard, the *Barbara K.* listed sharply to port, rolled over, and sank in one minute.

Skipper Robert C. Newman said later that he was unaware of hitting any submerged object and that they were not loaded to capacity, yet he only had time to flash an SOS, shout an order to abandon ship, and cut away a small power skiff the vessel was towing. Six of the crewmen clung to debris while the other six climbed into the skiff and headed for another purse seiner, the *Liberty,* four miles away. All hands were saved.

We have already mentioned the Navy's 18 ships, lost since March 18, 1781, and their 2,094 missing officers, crewmen, and passengers. Such a grouping of statistics becomes dwarfed by the grim fact that, since 1900, more than 1,200 ships of all sizes have been reported missing with all hands and without a trace or a clue to their fates.

Earlier in this chapter we noted how John Fairfax reported to newsmen that the UFOs that had appeared above him in the sea had seemed to barrage him with telepathic requests to join them. Fairfax described the experience "like being hypnotized," and mentioned a "magnetic feeling." Perhaps it was such a confrontation that accounted for the disappearance of Donald Crowhurst from his yacht late in 1969.

Crowhurst's *Trimaran* was found abandoned 700 miles southeast of the Azores, 900 miles from his final destination, the English port of Teighmouth. Crowhurst was competing in an around-the-world race sponsored by the London *Sunday Times,* and the experienced thirty-six-year-old yachtsman was considered a favorite in the contest. The *Trimaran* was found by a British freighter and bore absolutely no clues to indicate why Crowhurst was not aboard.

Yachting experts conjectured that the *Trimaran* might have been becalmed, encouraging Crowhurst to take advantage of the situation by slipping overboard for a swim. While the yachtsman had paddled about in the ocean, so the explanation went, a small gale may have come up and blown the *Trimaran* out of his reach.

Although the sailing experts' explanation certainly seems a sound one, it can do little to solve the mystery

turned up by authorities in London when they discovered that four other small sailing craft had been found abandoned in that same area within less than a month. Weather experts in London said that they had not recorded any weather conditions that could account for the disappearances of the crews, and they testified that no gales had been reported in that part of the ocean.

The ancient Greek legend of the sea sirens and their seductive songs can certainly take on new meaning if one regards them as an Atlantean's hypno-telepathic, "Come with us. Come with us." One might do well to follow Ulysses' example of stuffing the ears with beeswax when planning one's next sailing date.

During the last week in January, 1969, the French submarine *Minerve,* with 52 crewmen, and the Israeli sub, *Kakar,* with 69 crewmen, were lost at separate ends of the Mediterranean. Reports were made of an "indecipherable transmission" picked up on the same frequency as the Israeli sub's radio buoy. Mysterious and indecipherable signals were also claimed in the vicinity where the French sub was last contacted. Some reports told of sonar soundings that produced evidence of a metallic object on the sea floor near Toulon.

On December 28, 1955, in the southwest Pacific, the *Arakarimoa* left Tarawa with her sister ship *Aratoba.* The two vessels were in view of one another until midnight, when the *Arakarimoa* suddenly put on speed and went out of sight. The *Aratoba* arrived at Tebikerai anchorage at 5:30 A.M. on December 29, but there was no sign of the *Arakarimoa.* The *Arakarimoa's* engines had been recently overhauled and were

in excellent running condition. Although port authorities considered engine trouble unlikely, they computed that, with the maximum current drift of about three knots and the direction WNW and WSW, they should have little difficulty locating the missing ship. But why, they wondered, hadn't the *Arakarimoa* radioed for help?

The Royal Colony ship *Nareau* set out at once in search of the *Arakarimoa.* When it returned 36 hours later, it had covered 1,700 square miles without finding a clue to the *Arakarimoa's* fate. According to maximum current drift, an engineless vessel should have drifted no more than 100 miles.

The official explanation was that the *Arakarimoa* had been set upon and completely destroyed by a pirate submarine. Since the ship's only cargo had been 700 empty copra sacks, robbery seemed a weak motive; but at the time, it was as good an official explanation as any.

On February 3, a Royal New Zealand Air Force Sunderland searched for a maverick sub that had been sighted near Kandavu in Fijian waters by the captain and crew of the *Komaiwai.* Although the Air Force was unable to locate the submarine, several passengers aboard the *Tuivalvala* saw a metallic object in the waters between Kandavu and Benqua Islands. The UUO lay between the passengers and the sun and was seen to have no mast, but "something like a conning tower." It disappeared suddenly below the surface of the water, faster, it seemed, than a conventional submarine might manage the business of submerging.

In February, 1948, a frenzied SOS was transmitted by the Dutch vessel S. S. *Ourang Medan.* The radio call told of death coming to the captain, the whole

crew. After a series of jumbled dots and dashes, the message ended tersely with: "I die."

Rescue ships from Dutch Sumatra and British Malaya rushed to the location of the ship in distress and found her only a few miles from the position broadcast.

Investigating parties were met by a grotesque sight. The dead officers were sprawled in the wheelhouse, chartroom, and wardroom. Dead crew members lay everywhere: on their bunks, in the passageways, on the decks. The wireless operator sat slumped at his post in the radio shack, his lifeless hand still on the sending key.

On each of the dead men's faces was a look of convulsive horror. When the corpses were examined more closely in an attempt to determine the cause of the crew's mass death, medical personnel could find no sign of injuries or symptoms of disease on any of the bodies. The men all looked as though they had been literally frightened to death.

As the rescue ship prepared to tow the blighted vessel into port, flames suddenly belched forth from Number 4 hold. Within moments the fire was so widespread that the boarding party was forced to hastily abandon the ship and return to the safety of their own vessels. In an incredibly short time, the S. S. *Ourang Medan* seemed to leap into the air in her death agony, as a violent explosion racked her metal frame. The ill-fated ship slowly slid beneath the waters, burying any clue to the fate of her officers and crew in the depths of the sea.

Whenever one begins to discuss the theory that extraterrestrial explorers or Atlantean cosmic tutors might be using the sea floor as a base of operations for their flying saucers, it seems impossible to avoid the

topic of the Bermuda Triangle. Indeed, the mysterious sea phenomenon that menaces the Atlantic off the southeastern coast of the United States bears all the signs of becoming as cultish a curiosity as J.R.R. Tolkien's Middle Earth.

According to one story which has received wide circulation among the youth, there are clues planted within the Beatles' album *Sgt. Pepper's Lonely Hearts Club Band,* and added to in subsequent releases, which, if properly deciphered, reveal a telephone number. If one dials the number, he is given a flight number at his local airport and told that a ticket awaits him at the window. The flight, according to the persistent rumors, takes the youth to the Bermuda Triangle.

All this sounds very much like a scheme to take up slack in the sales of Beatles' albums, but any youth who knows the story also knows someone who found the key, dialed the number, went to the airport, and was never seen again. One bright young woman, who told me the story, was undecided about the validity of the all-expenses paid, one-way trip to the Bermuda Triangle, but she claimed to have known a friend of a friend who disappeared after such an airplane flight.

"Maybe the whole thing got started because the Beatles keep singing about living in a yellow submarine, in an octopus' garden, and in a delightful never-never land somewhere under the ocean," she admitted.

The stories about the deadly Bermuda Triangle began with a much grimmer basis in fact. The first dramatic mass disappearance in the area occurred on the afternoon of December 5, 1945, when five TBM Avenger propeller-driven torpedo bombers left their base at Fort Lauderdale, Florida, on a routine training flight. All the crewmen were experienced and com-

petent airmen, and they had logged the flight many times before.

It was because this flight was such a routine and familiar one that the men in the control tower exchanged incredulous glances when they received an urgent radio message from the flight commander: "I — I'm not certain where we are. Everything is wrong. We . . . we can't be sure of any direction. Even the ocean doesn't look as it should!"

How could it be possible that all five navigators lost their bearings on such an elementary training maneuver on a familiar flight plan? Even if they had run into a magnetic storm that had played havoc with their compasses, they would still be able to see the sun above the western horizon.

When the tower told them to assume their bearing due west, the flight leader replied with mounting fear in his voice that they did not know which way was west. The ocean, it appeared, looked different to them, and they could not see the sun at all.

The tower operators listened in helpless bewilderment as they heard the pilots talking to one another. At first the men cursed their confusion, then their confusion gave way to fear and rising hysteria. Shortly after 4:00 P.M. the flight leader relinquished command to another pilot.

At 4:25 P.M., the new flight leader told the tower that they were not certain where they were, but he thought that they must be about 225 miles northeast of the base.

"It looks like we are. . . ." The flight leader's words stopped in mid-sentence, and that incomplete utterance was the last communication ever received from the patrol.

Immediately upon losing radio contact with the

five torpedo bombers, the control tower disapatched a large Martin Mariner flying boat with a crew of thirteen and full rescue equipment. About twenty minutes after it had left Fort Lauderdale, it, too, lost radio contact.

For the next several days, 21 vessels and more than 300 airplanes searched the area for the five bombers and the rescue plane. Twelve land parties patrolled the beaches. The combined efforts of this vast armada of rescue workers produced not a single clue to the disappearances of the six airplanes and the 27 crewmen — not a shred of clothing, not a piece of wreckage, not an oil slick.

An officer of the Naval Board of Inquiry pronounced solemnly: "They vanished as completely as if they had flown to Mars."

Or, we might add, to Atlantis, undersea kingdom of cosmic tutors. Remember John Fairfax's reluctant report to the newsmen about telepathy, a strange magnetic effect, a peculiar trance-like state.

The Navy does not feel that any atmospheric aberration exists in the area known as the Bermuda Triangle. Naval officials point out that fleet aircraft-carrier and patrol-plane flight operations are conducted regularly in this area without tragic incident. But something obviously is happening with unfortunate regularity to sea and air pilots and navigators in this area which causes them to feel a strange disorientation similar to the one experienced by John Fairfax as he sat bobbing in his rowboat, "hearing," with his inner ear, the UFOs' invitation to join him in their world.

On January 17, 1948, at 10:30 P.M., the *Star Tiger*, a large British four-engine airliner, radioed that she was 400 miles from Bermuda en route to Kingston.

The *Star Tiger* carried 26 passengers and crew. The captain radioed that the sky was clear and that the plane was functioning perfectly. When the captain signed off upon the completion of this report, he signed off forever. There was no further radio contact with the airliner, and air and sea search parties were unable to find a single clue to the *Star Tiger's* disappearance.

Everyone was in a gay, holiday mood on December 28, 1948, when the DC-3 passenger plane left on a predawn flight from San Juan, Puerto Rico, to Miami. Captain Robert Linquist radioed early on the flight that the passengers were singing Christmas carols. There were 32 passengers aboard, including two babies.

At 4:13 A.M., Captain Linquist made his last report to the Miami control tower. "We're only fifty miles out," he said. "We're fast approaching the field. Everything's well. We will stand by for landing instructions."

Fifty miles out, within the very glow of Miami's lights, something snatched the DC-3 out of the air so rapidly that neither the captain nor the co-pilot had an opportunity to radio an SOS.

On January 17, 1949, the *Ariel,* sister ship of the *Star Tiger* that had disappeared exactly one year earlier, soared off the runway at Bermuda en route to Kingston. Forty minutes later, the *Ariel* vanished forever, cutting off Captain J. C. McPhee in the midst of his report that wind and weather were fair.

On a clear day, August 28, 1963, two KC-135 strato-tanker jets based at Homestead AFB, Miami, radioed their base at noon to report their positions and to declare all flight conditions satisfactory. Within another few seconds, the two strato-tankers had vanished.

In this case, debris was found by a widely posi-

tioned search party, but the physical evidence of some bizarre kind of air tragedy only added to the mystery of the Bermuda Triangle. The day after the disappearance of the strato-tankers, debris identified as belonging to the aircraft was found about 260 miles southwest of Bermuda. Two days later, another pocket of debris bobbed up 160 miles away from the first discovery. It was as if the aircraft and their crews had been dematerialized and their parts scattered like an exploded jigsaw puzzle.

It becomes impossible to chronicle all of the mysterious disappearances that have taken place in that area known as the Bermuda Triangle. At this writing, 61 ships, 39 planes, and their passengers and crews, more than 1,000 persons, have vanished without trace in that enigmatic area bounded by Bermuda, Florida, and the Virgin Islands.

Among the more recent and well-publicized disappearances were:

January 17, 1967, a twin-engine Piper Comanche; pilot John W. Watson, on flight from Puerto Rico to St. Thomas, Virgin Islands, with Mr. and Mrs. Stephen Currier, a wealthy socialite couple from New York.

January 11, 1967, a twin-engine Chase YC-122; pilot Charles Lundgren, co-pilot William Suiter, on flight from Fort Lauderdale to Bimini; passengers, Larry Waplehorst and Eugene Lemire.

April 5, 1966, a converted B-25 twin-engine cargo plane; pilot E. W. Natress, two crewmen, on flight from Miami to Aruba in Dutch West Indies.

June 5, 1965, pilot Louis A. Guintoli, ten crewmen; a twin-engine C-119 Flying Boxcar on flight from Homestead AFB to Grand Turk Island in the Bahamas.

In each of the above disappearances there was either a fading of communications or a complete radio cut-

off. Each of the unexplained accidents was described as "freakish."

Ivan T. Sanderson has charted five other "vile vortices," as he terms them, in addition to the Bermuda Triangle, which he insits is not really a triangle at all, but a lozenge-shaped blob. According to Sanderson, the Northern Hemisphere has three such deadly blobs (off Florida-Bermuda, in the Mediterranean Sea, and off Japan), each lying between thirty and forty degrees north, and approximately thirty degrees from left to right, latitudinally. Likewise, the Southern Hemisphere has three "vile vortices" (off the east coasts of South America, South Africa, and Australia), lying withing thirty to forty degrees latitude south, and about thirty degrees of longitude in width.

Sanderson believes that he has found a common physical factor in all but one of the vortices: "Five of these six areas — the Mediterranean alone being in a different category — lie on the right or east sides of the continents, and all *precisely* in curious areas where hot surface ocean currents stream out of the tropical latitudes toward the colder waters of the temperate, subpolar and eventually polar areas," he writes in the August, 1968, issue of *Argosy*.

The waters in the two principal areas in the Northern Hemisphere turn clockwise, Sanderson continues, while the three in the Southern Hemisphere spin counter-clockwise. "There is nothing odd about this, but there is about the fact that said twirls all make their slightest turns precisely in these five locations — *and nowhere else in the world!*"

Sanderson states that such areas of extreme temperature variables could alone predicate a very high incidence of violent marine and air disturbances. What more likely areas for storms and magnetic anomalies

could there be, he asks; but then he concedes that there still exists one very mysterious factor:

"Planes, ships and subs have . . . been disappearing all over the world. But it has to be admitted that many *more* are reported to have done so in these six areas than in any others; and, which is much more important, *the number of disappearances is out of all proportion to such recorded losses anywhere else.* This is the point upon which not only our Navy, but a lot of other navies, maritime commissions, and even Lloyd's of London have become baffled.

"When a ship or plane sinks into the sea, *something* almost invariably comes back to the surface . . . In our six mysterious areas, planes, ships and subs just *vanish;* not a trace remains. What is more, there is a quite uncanny sudden cutoff of radar and radio contact."

Sanderson suggests that we do not really know a great deal about the gravitational, electromagnetic, and other effects of a gigantic maelstrom of water. Perhaps, he theorizes, gravitational anomalies may be projected upward in such areas which could black out compasses and cause some kind of natural phenomenon that ". . . sort of opens up our space-time continuum and lets planes and other things 'drop out.'"

Sanderson's theory becomes a bit more tenable if it were possible for the "gravitational anomalies" to exist for several days after a storm of "gigantic maelstrom," for in each of the mysterious disappearances which we have cited as having occurred within the Bermuda Triangle, or Lozenge-Shaped Blob, the weather was reported as clear, fair, and completely free of gales and storms.

Vincent Gaddis, who may have been the first author to bring the Bermuda Triangle to wide public attention in a 1964 article in *Argosy,* briefly hypothesized

an atmospheric aberration that opened "a hole in the sky." Gaddis referred to the work of the late Wilbert B. Smith, an electronics expert at Ottawa, who was in charge of magnetism and gravity studies for a Canadian government project. Smith claimed, in previous investigations, to have discovered regions of "reduced binding" in the atmosphere, which he said had been found at locations of unexplained airplane crashes.

Smith described these areas as roughly circular, up to 1,000 feet in diameter, and probably extending upward for great distances. It was Smith's contention that an airplane entering a region of "reduced binding" could experience such a great turbulence that the craft and its passengers and crew could be disintegrated. Smith was uncertain whether the regions moved about or just faded away.

The chilling thought which has occurred to many investigators is whether such areas of "reducing binding" or regions of gravitational and electromagnetic anomalies might be produced and controlled by some unknown intelligence.

There is a great deal of evidence to indicate that magnetic fields can affect the human brain and produce hallucinations, speech changes, and general confusion and disorientation. Not only might an electromagnetic field make a compass needle go berserk, but such a field might very well befuddle seasoned pilots into hysteria and confuse hapless fishermen and yachtsmen into jumping overboard in their mental distress.

Whether done intentionally to destroy innocent interlopers who happened upon something they should not have seen or to select yet a new batch of *Homo sapiens* for study or retraining purposes, might not the mysterious disappearances of fishermen, seamen, and

pilots in such areas as the Bermuda Triangle have been caused by a powerful electromagnetic field produced by an unidentified submarine object?

On October 24, 1965, the auxiliary sloop *Vision 4* was cruising off Milford, Connecticut, skippered by Alfred Stanford, a retired U.S. Navy captain. Aboard as Stanford's guest was the noted Labrador explorer Dr. Paul Sheldon, holder of the Cruising Club's Blue Water Medal.

The sloop was about four miles off Charles Island, steering for the harbor entrance from out in Long Island Sound, when the compass suddenly began a strange, clockwise circling. The engine was running slowly, about 1,000 rpm, and there was no excessive amount of vibration; yet the compass continued its clockwise circling for about ten minutes, or three-quarters of a mile, before it steadied.

Captain Stanford later noted that he had the compass on the *Vision 4* adjusted for zero error by an experienced navigator, and he commented that the compass had been free of error during a full intensive season of cruising.

Such erratic behavior on the part of the sloop's compass suggests a very powerful electromagnetic field beneath the surface of the coastal waters over which *Vision 4* was cruising. Captain Stanford told newsmen that the peculiar rotation of his compass could not have come from the sloop's engine, because he had a disconnect switch on the generator field coil, which he had pulled without effect. There had to have been a submerged *something* beneath his sloop, Captain Stanford said, that had been playing havoc with his compass.

Two New Zealand commercial fishermen, R. D. Hanning, skipper of the *Eleoneai,* and W. J. Johnson,

may have had a glimpse of such a mysterious mechanical *something* and were left both frightened and shaken by the experience.

The strange undersea craft broke surface when the *Eleoneai* was just off New Zealand's Rugged Islands. The fishermen described the UUO as having had a tapered structure which rose about fifteen feet above the surface. They estimated that it measured about five feet high at the top and twelve feet at the waterline. They saw no sign of a periscope or a railing, but they did notice a peculiar box-shaped object about ten feet long and five feet high that surfaced about thirty feet away from the larger craft. Later, at an interview with naval officers who had learned of the sighting, Skipper Hanning expressed his umbrage at the suggestion that two well-seasoned seamen could mistake whales, logs, or floating debris for a mechanical craft.

On January 11, 1967, a four-year-old tugboat, the *Gulf Master,* and her five crewmen disappeared off Sechelt, British Columbia. There had been no more reason for this 66-foot tugboat to have vanished than there had been for the tug that had disappeared in the same area less than a month before. The only clue that investigators had to go on was the reports of extensive UFO activity above the water in that area, both before and after the disappearance of the two tugboats. The Marine Services Division of the Department of Transport chose not to pursue a correlation between the sightings of the UFOs and the vanishing tugboats.

Men have been disappearing along with their ships since the first primitive seafarer set out from shore astride a log. The fact that such things have been occurring since the dawn of civilization, however, offers

scant consolation to the families of those whose loved ones have disappeared under mysterious circumstances in these days of radio, radar, and instant aerial search parties.

At 9:00 P.M. on December 24, 1967, the 23-foot inboard-outboard *Witchcraft* radioed a distress signal from a position about one mile east of Miami. The Coast Guard said later that it had been on the scene within 20 minutes but that they had been unable to find any trace of the luxury boat. Both the Coast Guard and the Civil Air Patrol spent a full day searching for the craft without success.

It becomes difficult to accept such mysteries of the sea as stoically as our ancestors once received news of similar unexplained disappearances and their crews. The notion that a 23-foot craft could completely disappear almost within sight of a large city and within 20 minutes of the Coast Guard's arrival penetrates the brain with icy shards.

It requires a rather lively imagination to envision a gigantic sea monster rising out of the brine to swallow a 23-foot inboard-outboard whole before an efficient and conscientious Coast Guard can come to the rescue. On the other hand, there may be undreamed of and unknown *mechanical* monsters capable of "swallowing" 23-foot craft without the least indigestion.

Early in 1968, UFO researchers were receiving reports from commercial fishermen who were complaining of flying saucers entering and leaving the water and of areas in the Gulf of Mexico where the ocean was "boiling" in circles. We are conditioned to consider that water can only boil when something is producing a requisite amount of heat. It is difficult to avoid wondering just what an unidentified someone is

"cooking up" for us in those areas of boiling, turbulent waters. And one can hardly resist making a mental association between boiling sea water and such undersea erratics as the one the *Eltanin* photographed on our planet's 45,000 mile fault line.

Could those oft-sighted underwater unidentified objects and such mysterious "machines" on Earth's fault lines be responsible for such unusual weather and seismic disturbances as the following:

The Pacific Ocean is becoming warmer. One scientist reports that over the 200,000 square miles of the California current region alone this warming represents the equivalent in energy of 560 billion barrels of fuel — nearly the world's total resources. The sun would have to deliver four times the amount of heat actually received by Earth to warm this volume of water. Scientists cannot determine the source of this heat.

The island of Dominica in the British West Indies has been shaken by mysterious earth tremors which geophysicists have not been able to explain. Seismologists from University College in Trinidad reported the tremors to be quite unlike those produced by earthquakes or explosions. Although Dominica is a volcanic island, there have been no eruptions in recorded time.

On December 26, 1967, the University of California's seismic instruments recorded two earthquakes for Vancouver Island, only to have authorities at Victoria deny any quakes in their area. (Did the instruments malfunction, or was there other quake-like activity beneath the sea?)

On December 12, 1967, there were sudden underwater volcanic eruptions in the Tonga Trench, 2,900 miles south-south-west of Hawaii.

On January 15, 1968, within a few hours, hurricane

winds lashed the Scottish coast; a sudden thaw in normally winter-frigid Austria caused flash floods; a sudden rise in temperature from record lows sent winter-conditioned Scandinavia into chaos; violent gales broke all wind records in England and claimed lives throughout the British Isles; a foot of snow fell on Jerusalem, while outside the city, sandstorms whipped the desert areas.

On July 5, 1970, the Chicago *Sun-Times* carried a United Press International release which told of a U.S. space agency report of a "cavity" in the ocean. NASA stated that it was using a ship-satellite technique to measure a "curious depression" in the sea surface over the Atlantic's deepest hole. According to UPI: "The depression, dipping as much as 80 feet below normal sea level, is directly above the Puerto Rico trench . . . Scientists attribute the 'cavity' in the ocean surface to *an unusual distribution of mass beneath the ocean floor.* This causes deflection of the pull of gravity, which ordinarily is vertical." (Italics are the author's.)

Whether they be cosmic tutors or other forms of alien or native intelligence, some unknown agencies seem to know their way very well along the bottom of our sea beds. What is more, someone, or something, has been leaving tracks.

In 1958, Columbia University scientists photographed something that looked remarkably like chicken tracks 7,000 feet below the Arctic ice. What they were, how they got there, and how long they had been there before the camera pictured them remains a mystery.

In that same year, Dr. A. L. Laughton of the National Institute of Oceanography told the British Association for the Advancement of Science at a meeting

in Dublin that he had photographed mysterious footprints with a camera lowered nearly three miles down to the bed of the Atlantic Ocean. "It would be interesting to know what makes them," he said of the tracks. "We have studied the pictures closely for evidence of something at the end of these tracks. So far we have not found it."

During the International Geophysical Year, a story leaked to the popular press that the Columbia University scientists had also photographed giant humanoid footprints marring the otherwise smooth layer of ocean floor slit. The New York *Herald Tribune*, with tongue firmly in cheek, suggested that the Abominable Snowman of the Himalayas had a submarine brother. Pressured for some kind of answer that would be deemed acceptable to scientific orthodoxy, the scientists credited the footprints to mudworms that had curled up in the shape of large human footprints and spaced themselves equidistantly.

It is difficult to champion the cause of pseudo-footprints that may have been made by unconsciously artistic mudworms. We should like to hear from individuals who claim to have seen the persons who may have been responsible for making such footprints.

At dawn on January 29, 1921, a Coast Guard boat at Hatteras Inlet, North Carolina, approached the grounded *Carroll J. Deering*. When the crew boarded the vessel, they found her deserted except for a cat. There was food in the cooking pots and the plates had been set for mess, but there was not a single soul aboard ship.

In a subsequent investigation, a member of a lighthouse crew some 60 miles south of Ocracoke reported that Captain William B. Wormell had hailed the lighthouse the day before the *Deering* had grounded. Cap-

tain Wormell had asked that a tug be sent from Norfolk to tow them to port because a storm had torn away the *Deering*'s anchors. The lighthouse crewman stated that he had seen *small, brownish-skinned men* among the regular seamen.

When the crewman went to the radio to call Norfolk, he was puzzled to find that his equipment was inoperable. He left the lighthouse in time to hail a nearby southbound steamer and ask it to relay the *Deering*'s call for assistance. The steamer ignored the man's request, suddenly changed its course, and lowered a tarpaulin to hide its name from the lighthouse crew.

There may be a clue of sorts in this whole eerie business of the *Carroll J. Deering*. Our smallish, reddish-brown-skinned Atlanteans with their sirens' song of invitation to come with them to their undersea paradise may already have lulled and controlled the crew of the *Deering*. They may even have boarded the vessel after the storm with promises of assistance.

The inexplicable failure of the radio to work when the lighthouse crewman went to relay Captain Wormell's message may indicate that the captain was not completely under their hypnotic spell and steps had to be taken to blank out the lighthouse radio. Indeed, Captain Wormell's daughter later made the discovery that the entries for the last six days in the ship's log had been made in a hand other than her father's and in a script that did not appear to match the handwriting of any crewman.

The sudden appearance of the steamer and its subsequent bizarre behavior seems to indicate that it was something other than what it had at first appeared to be. As long as we are theorizing in this vein, we may

as well suggest that the outer shell of a conventional steamer may well have hidden a sleek and powerful submarine craft. We must admit, of course, that the only facts in this case are the rotting hulk of the *Deering* on Ocracoke Island and the complete disappearance of Captain Wormell and his crewmen within minutes or hours after they left the lighthouse. Other less imaginative theorists might favor midget Mexican pirates as the true culprits.

On December 18, 1967, an early morning fire at the University of Miami Marine Science Institute completely destroyed one-of-a-kind papers that were the product of seventeen years of marine research and which had involved nearly ten million dollars in scientific work. The fire struck the Institute shortly before 2:00 A.M. and was out of control in an hour, as the flames fed upon the accumulated, irreplaceable scientific paperwork.

Although it may be considered a rather *outré* speculation, could it be possible that an unidentified, unknown *someone* might have been aware of some clue to fantastic underwater cities and submarine bases that lay hidden among the paperwork and photographs?

Is it conceivable that there existed, as yet undetected by the scientists, a bit of undeveloped research material that might have given us a more complete picture of just what really is happening under the sea?

Could an unknown undersea council have decreed that the piecing together of certain still ambiguous research items would have given the scientific establishment of *Homo sapiens* too-much, too-soon knowledge and ordered the Institute put to the torch?

As it stands now, unless a Bathysphere takes a reel of film of one of these secretive submarines or snaps a

photograph of a crew of hominid divers collecting sponges, we shall be asked to believe that our commercial fishermen, our military and commercial sea and air crews, and our coastal residents are seeing nothing but "seaweed gas."

Chapter Six

AN INNER-EARTH EMPIRE OF MASTERS AND MONSTERS

A hundred years before William Reed wrote *The Phantom of the Poles* ("scientific evidence proving that the earth is hollow") and Marshall B. Gardner privately published his *A Journey to the Earth's Interior* and when Jules Verne, who would later write *A Journey to the Center of the Earth,* was only nine years old, Edgar Allan Poe published his longest tale, "The Narrative of Arthur Gordon Pym," which told of a fantastic land located in the earth's center, reached by a hole at the pole. So convincingly did Poe weave the pseudo-scientific beginning of his narrative that Horace Greeley soberly endorsed the Pym adventure as a true account, without finishing the tale and encountering its later sections of obvious fantasy.

In 1823, Captain John Cleve Symmes, a dour, humorless retired war hero, petitioned the U. S. Congress for funds to conduct an expedition to explore the hollow earth. Captain Symmes and his small band of followers felt somewhat annointed for the task because the great American clergyman Cotton Mather had defended the theory of a hollow earth in his book *The Christian Philosopher.* Mather, in turn, had developed his hypothesis from a little-known essay penned by English astronomer Edmund Halley in 1692.

Quaint notions from an unsophisticated and romantic past, smiles the modern reader. Lest he remain secure in such an appraisal, he should be informed that one of the greatest military-scientific aggregations of this century was also prepared to explore and to exploit the alleged world within our planet.

In April, 1942, Nazi Germany sent out an expedition composed of its most visionary scientists to seek a military vantage point in the "Hollow Earth." Although the safari of leading scientists left at a time when the Third Reich was putting maximum effort in their drive against the Allies, Goering, Himmler, and Hitler enthusiastically endorsed the project. The Fuehrer had long been convinced that Earth was concave and that man lived on the *inside* of the globe. According to theory advanced by the Nazi scientists, if the Third Reich were to position their most astute radar experts in the proper geometric area they would be able to determine the position of the British Fleet and the Allied bomber squadrons, because the concave curvature of the globe would enable infrared rays to accomplish long-distance monitoring.

When the Nazi exponents of the Hollow Earth hy-

pothesis sent the expedition to the island of Rugen, they had complete confidence in their psuedo-scientific vision. Those nearest the Fuehrer shared his belief that such a *coup* as discovering the entrance to the Inner World would convince the Masters who lived there that the Nazis were truly deserving of mixing their blood in the hybridization of a master race.

An important element in the Nazi mythos was the belief that representatives of a powerful, underground secret race emerged from time to time to walk among *Homo sapiens.* Hitler's frenzied desire to breed a select race of Nordic types was inspired by his obsessive hope that it should be the Germanic peoples who would be chosen above all other humans to interbreed with the subterranean supermen in the mutation of a new race of heroes, demigods, and god-men.

Authors Louis Pauwels and Jacques Bergier quote Hermann Rauschning, governor of Danzig during the Third Reich, who repeated a conversation he had once had with Hitler concerning the Fuehrer's plan to assist nature in developing mutants. "The new man is living amongst us now! He is here! Isn't that enough for you? I will tell you a secret. I have seen the new man. He is intrepid and cruel. I was afraid of him."

Rauschning stated that Hitler seemed to be in a kind of ecstasy as he spoke those words. According to persistent rumors, there exists evidence to indicate that Hitler may have been mediumistic. Indeed, Hitler's birthplace, the little Austrian village of Branau-on-the-Inn, has long been a center of spiritualism in Europe, and it has been said that the infant Adolf shared the same wet-nurse with Willy Schneider, who along with his brother Rudi became a world famous medium.

Rauschning also claimed to have been told by a "person close to Hitler" that the Fuehrer often awoke in the night screaming and seized by convulsions. According to servants, the piteously whimpering dictator would cower and shout that "he" had come for him, that "he" stood there in the corner, newly arrived from his underworld kingdom to invade the Fuehrer's bedroom.

Adolf Hitler was not the only world leader who claimed to have received visitations from mysterious counselors. Although instead of being "new men," we might wonder if they were not representatives from a very old race, especially when we note that most of these elusive savants were said to have had the reddish complexions of the Atlanteans.

The Red Man first appeared to Napoleon during the ambitious military leader's Egyptian campaign. The strange visitor claimed to have warned the rulers of France in the past and declared that he had now come to warn Napoleon. When Napoleon protested the Red Man's admonition that the people of France were growing to fear his ambition, the mysterious adviser told the military genius that he had been at his side since he was but a schoolboy. "I know you better than you know yourself," he chided him.

The Red Man told Napoleon that his orders to the French fleet had not been obeyed. Even though the Egyptian campaign had begun on a note of triumph after the bloody battle of the Pyramids, the enterprise would fail and Napoleon would return to France to find her closed in by England, Russia, Turkey, and an allied Europe. Domestically, the Red Man warned, Napoleon would be confronted by the mobs of Paris.

True to the Red Man's prediction, the Egyptian campaign failed. In 1809, after the Battle of Wagram,

Napoleon made his headquarters at Schonbrunn where, one lonely midnight, he again received his mysterious adviser.

The Red Man made his third and final appearance on the morning of January 1, 1814, shortly before the Emperor was forced to abdicate. The stranger appeared first to Counsellor of State Mole and demanded that he be allowed to see the Emperor on matters of urgent importance. Mole had been given strict orders that the Emperor was not to be disturbed, but when he went with the message that the Red Man was there, the mysterious stranger was granted immediate entrance.

It is said that Napoleon beseeched the Red Man for time to complete the execution of certain proposals, but the prophetic messenger gave him only three months to achieve a general peace or it would be all over for him. In a futile effort to gain more time, Napoleon desperately tried to launch a new eastern campaign. Such a move left Paris to fall into the hands of the Allies; and on April 1, three months after the Red Man's final appearance, Talleyrand and the Senate called for Napoleon's abdication.

King Charles XII of Sweden sought the counsel of a Little Gray Man with ruddy complexion, who gave him a ring that would not vanish until the day of the ruler's death. King Charles cut a mighty swath across Europe, Russia, and Turkey, and his feats became legendary. Charles, too, resisted his mysterious counselor's entreaties to make peace. In 1718, as the Swedes were besieging Fredrikshald, one of Charles's officers noticed that the ring was no longer on his leader's finger. Moments later, Charles fell dead with a head wound.

In the year 1777, a despairing George Washington

sat in his rude hut at Valley Forge. A movement in a corner of the room caused him to turn to see a rising, curling vapor surrounding a long-robed, long-haired entity, whom he first took for an Indian, but later decreed that it must have been an angel. Washington told Anthony Sherman, a close friend, that the dark-complexioned angel had shown him a vision of ". . . the birth, progress, and destiny of the United States."

There are persistent legends in nearly every culture that tell of the Old Ones, an ancient race who populated the earth millions of years ago. The Old Ones, an immensely intelligent and scientifically advanced race, have chosen to structure their own environment under the surface of the planet and manufacture all their necessities. The Old Ones are hominid, extremely long-lived, and pre-date *Homo sapiens* by more than a million years. The Old Ones generally remain aloof from the surface peoples, but from time to time, they have been known to offer constructive criticism; and it has been said, they often kidnap human children to tutor and rear as their own. There is scarcely a culture known to man that does not have at least one segment of their folklore built around troll-like creatures that live underground and do their best to steal the children of surface folk.

In virtually all the legends, the Old Ones have gone underground to escape natural catastrophes or the hidden death that exists in the life-giving rays of our sun. At this point a persistently propagated theory of Atlantis crosses the path of the Old Ones, the mysterious Teachers from the Caves, which declares that those Atlanteans who survived the great cataclysm learned

to perpetuate themselves in underground caverns. This version of the destruction of the fabled continent has Atlantis shattering into the ocean as the result of a tremendous nuclear blast ignited by a self-destructive super science. The necessity for finding underground accommodations is thus compounded by the deadly radiation on the surface of the earth and by the knowledge that an existence away from the normal radioactivity of the sun is a healthier one.

The nemesis of radioactive fallout is, of course, a comparatively recent addition to the legend, but the explosion of our own nuclear devices set off minuscule mushroom clouds in the brains of thousands of Atlantis buffs, who felt that they had at last been given the key to the reason why the continent got lost in the first place: Atlantis had been a nation of super scientists, who blew their continent and themselves to bits. Then, when UFOs began to be sighted in 1947, an association between the underground survivors of a technically superior race and the flying saucers became obvious to them: the Atlanteans were emerging from their subsurface kingdom to warn their suddenly dangerous surface successors that nuclear power had the potential to destroy civilization.

An alternate theory, very close to the one set forth by Dr. Roger Wescott concerning undersea cosmic tutors, has it that the Cave Masters are surviving colonies of spacemen, who after walking the earth in god-like mien, grew disgusted with *Homo sapiens* and retreated to underearth bases from which they might watch over the primitive species' intellectual and cultural development. The Buddhists have even incorporated *Agharta,* a subterranean empire, into their theology and fervently believe in its existence and in

the reality of underworld supermen, who periodically surface to oversee the progress of the human race.

Among the Amerindians, the Navajo legends teach that the forerunners of man came from beneath the earth. The ancient ones were possessed of supernatural powers and were driven from their caverns by a great flood (yet another echo of the traditional Atlantis myth). Once on the surface, they passed along great knowledge to humans before they once again sought secret sanctuary. The Pueblo Indians' mythology places their gods' place of origin as being an inner world connected to the surface people by a hole in the north. Mesewa, according to the Pueblos, was succeeded as leader of the gods by his brother, Oyoyewa, which some researchers have pointed out is quite similar to the Hebrew Yahweh.

For several years then, in one camp or another, Atlantis has been associated with the Hollow Earth mythos: (1) An ancient hominid race antedating *Homo sapiens* by a million years withdrew from the surface world and this physical withdrawal gave birth to the legend of Atlantis; (2) Atlantis, an actual prehistoric world of super science, blew itself to bits and its survivors sought refuge from radioactivity under the crust of the earth; (3) Extraterrestrial hominids planted a colony on Earth, gave intellectually inferior *Homo sapiens* a boost up the evolutionary ladder, then grew aghast at man's perpetual barbarism and withdrew to a more aloof position underground, thereby giving rise to the legend of Atlantis as a lost culture.

Dr. Raymond Bernard's *The Hollow Earth,* originally published by Fieldcrest Publishing Company of New York, has become the classic work in the rather amorphous field of "proving" the existence of an Inner

Earth. In his introduction to the book, Dr. Bernard promises to prove that ". . . the earth is hollow and not a solid sphere . . . and that its hollow interior communicates with the surface by two polar openings. . . ."

Dr. Bernard's *magnum opus* discloses that Rear Admiral Richard E. Byrd flew *beyond* rather than *over* the North Pole and that his later expedition to the South Pole passed 2,300 miles *beyond* it. According to Dr. Bernard, the North and South Poles have never been reached because they do not exist. In his view, the nation whose explorers first find the entrance to the hollow interior of the earth will become the greatest nation in the world. There is no doubt, the reader learns, that ". . . the mysterious flying saucers come from an advanced civilization in the hollow interior of the earth . . . that, in event of nuclear world war, the hollow interior of the earth will . . . provide an ideal refuge for the evacuation of survivors of the catastrophe. . . ."

In the March, 1945, issue of *Amazing Stories* Editor Ray Palmer introduced the Shaver Mystery, a purported "racial memory" of a young welder named Richard Shaver, who first claimed to have remembered a life in the caves, then, later, maintained that he had recently been in the vast underground civilization of cave-dwellers. *Life* magazine (May 21, 1951) called the Shaver Mystery ". . . the most celebrated rumpus that ever racked the science fiction world." Richard Shaver, however, has never called his accounts anything other than factual reportage.

It is Richard Shaver's contention that in prehistoric times, when our solar system was young, Earth was inhabited by a race of cosmic super-beings who had

come here from another solar system. Although the Elder Race were not truly immortals, they had discovered secrets of incredible longevity. This, together with their highly developed scientific technology, caused them to be regarded as gods by the primitive and unsophisticated humans. The Elder Race possessed fantastic mechanical devices, which Shaver calls "mech," capable of projecting three-dimensional images, extracting or implanting thoughts into others' minds, scanning over great distances, curing diseases, producing food and clothing, and killing and destroying life when necessary.

After a time the Elder Race, the Titans, began to notice that the once beneficent sun now contained detrimental rays which were shortening their life-span by causing premature aging. To escape the harmful rays of the sun, the Elder Race entered deep underground caverns and began carving a fantastic subterranean kingdom, using their ray guns to disintegrate rock. Soon they had constructed powerful machines which could duplicate the health-giving rays of the sun while excluding the detrimental radioactivity.

Homo sapiens continued to evolve in the sun, ignorant of the rays which shortened his life-span, and puzzled by the withdrawal of his gods. However, Shaver tells his readers, the Elder Race was not without its sensualists and certain of its members, particularly the lesser ones, varied greatly in morality and intelligence.

Perhaps the majority of the Elder Race regarded their lesser evolved human cousins with the superiority and ill-concealed contempt that a pompous research scientist might feel walking amongst stone age aborigines in Australia. Others may have exploited the females of *Homo sapiens* and may even have set the

barbaric tribes against each other for the perverse pleasure of the Elder Race, who may have openly rooted for, and secretly assisted, their favorite tribes and warriors. The more humane among the Elder Race did their best to assist the primitive humans to develop a more functional culture and technology. According to Shaver, the ancient myths and legends are the unsophisticated surface dwellers' version of the myriad activities of the Elder Race.

After a time, the Shaver Mystery has it, the Elder Race became dissatisfied with life on Earth. Spaceships were sent to find another more suitable world where they could live on the surface without fearing negative rays from the sun. When the scouts returned with word of a planet with a beneficial sun, a mass exodus was at once set in motion.

Because of the great distance involved and the limited number of spacecraft large enough to serve as transports, the vast majority of their marvelous machines of super science were sealed in underground caverns. Desperate experimentation with the "mech" brought about certain radiations that destroyed a portion of the brain of many of the underpeople and produced a dangerous form of hereditary insanity. Vast numbers of the cave people began to degenerate into physically stunted near-idiots, incapable of constructive reasoning. Shaver tells his readers that these are the "dero," detrimental — or degenerate — robots. "Robot" as Shaver used the word does not mean a mechanical representation of man, but is rather a designation for those who are controlled, or obsessed, by degenerative forces.

The deros, due to their hereditary brain damage, are completely devoid of any moral sense or humane

instinct. They do harm at every opportunity and they gain immense satisfaction from the sufferings of others. They have mastered the use of certain of the "mech," and they direct negative rays at the surface dwellers whenever possible. Their greatest delight comes in luring, or kidnapping, humans into the caverns and debasing them in sadistic orgies, which usually result in death or enslavement for the unfortunate captive. According to Shaver, the details of some of these grotesque debaucheries reached the surface world and established the foundations for the accounts of devils, demons, and the underworld hells of religion.

Standing between the degenerate dero and the complete annihilation of the surface people are the "tero" (The Elder Race used T as a symbol of their religious philosophy, so the "t" in tero stands for good). The tero have devised a means of staving off many of the degenerative effects of their poisonous partial science by use of machines and chemicals and the direction of beneficial rays. Through centuries of experimentation, the tero have nearly mastered manipulation of the "mech" left by the leaders who deserted their ancestors. They are able to defend themselves from the dero and are able to keep the dero from swarming up to the surface world *en masse.*

Although many of the tero harbor friendly sentiments toward their human cousins above the caverns, they still consider man too barbaric to be entrusted with the secrets of the "mech." In ancient times, an extensive trade and exchange was carried on between the tero and the surface peoples, but as humans became more sophisticated and their communications became more efficient, the tero have almost complete-

ly withdrawn from open intercourse with the surface world. This surviving remnant of the Elder Race is determined to keep its Inner World a secret from the humans until man has matured enough to share the marvels of the "mech," still operable after millions of years.

Richard Shaver originally entitled his initial short story, "A Warning to Future Man," because, according to his observations during his alleged sojourn in the caves, the dero are becoming more numerous and have begun to weaken the more pacifistic tero with their constant attacks. The greatest danger lies in the uncomfortable fact that the dero also have access to the "mech" of Elder Race's super science, but they do not have the requisite intelligence or the highly developed moral sense needed to handle the machines responsibly.

Both the tero and the dero have learned to master vision ray machines that can penetrate solid rock and view scenes all over the earth; teleportation units that can effect instant transport from one point to another; bizarre "mech" that can create "solid" illusions, dreams, compulsions; the aerial craft humans refer to as "flying saucers"; death rays; "stim" machines to revitalize the reproductive organs (remember the deros' penchant for orgies); "ben" rays that heal and restore the body. Because these fantastic products of a technology as yet unequaled on Earth are still in perfect working order due to the high degree of scientific craftsmanship with which they were constructed, it is quite easy to see how the remnants of the Elder Race could still appear god-like even in our nuclear age. Shaver maintains that the dero, little more than sadistic idiots, have taken enormous delight in

precipitating our wars, arranging terrible accidents, and even in creating nightmares, as they train "dream mech" on unsuspecting humans as they sleep.

Editor Ray Palmer claims that the issue of *Amazing Stories* (March, 1945) that carried the first Shaver fact-fiction piece brought in an unprecedented mail response of 50,000 letters, all of which Palmer says ". . . stated that Shaver spoke the truth, there actually were caves, and dero, and rays, and stim, and contrived train wrecks, and mental control, and thought records, and Titans, and ancient spaceships, and radioactive death raining down on us from the sun."

Ray Palmer kept the mystery and the controversy going for four years, in more than fifty consecutive issues of *Amazing Stories, Fantastic Adventures, Mammoth Adventures,* and even *South Sea Stories.* The furor the Shaver Mystery set off among the science fiction and Fortean buffs continues to break out in periodic brush fires. Richard Shaver continues to contribute his "memories" to mimeographed fanzines, and occasionally, to Ray Palmer's *Search* magazine, published in Amherst, Wisconsin. It seems now that both Shaver and Palmer have been put on the defensive and are continually being asked to answer charges that the clever and talented Palmer did not simply prefabricate the whole Inner Earth mystery himself, permitting an ingenuous Shaver to front for the circulation-building hoax.

By Palmer's own account: "Although I added all the trimmings, I did not alter the factual basis of Mr. Shaver's manuscript except in one instance. Here, perhaps, I made a grave mistake. However, I could not bring myself to believe that Mr. Shaver had actually gotten his alphabet and his 'Warning to Future Man,'

and all the 'science' he propounded from actual underground people. Instead, I translated his thought-records into 'racial memory' and felt sure this would be more believable to my readers, and after all, if this were all actually based on fact, a reasonable and perhaps actual explanation of what was going on in Mr. Shaver's mind — which is where I felt it really was going on, and not in any caves or via any telaud rays or telesolidograph projections of illusions from the cavern ray operators."

Timothy Green Beckley, editor of *Searchlight* newsletter, has probably published more material on Richard Shaver and his cave dwellers than any other writer-editor outside of Ray Palmer. Beckley tells of finding a record of ostensible dero activity in *Black Range Tales,* a book published by James A. McKenna in 1936.

McKenna, who purports to be writing a factual account, tells of observing two Indian maids walk *into* the wall of a canyon, then reappear with buckets of water for their burros. After the girls had left, McKenna and a friend, Cousin Jack, investigated and found the entrance to a carefully hidden cave, which sheltered an underground spring.

Later that night, Cousin Jack awoke screaming in pain, complaining of someone sticking him with needles. The two men were puzzled to discover that some form of electricity seemed to be present in the canyon and that the current had run through the grass and caused the sensation of needles being pricked into flesh.

At dawn, according to McKenna, the two men resolved to explore the strange cave. They had not penetrated very far into its depths, however, before they

retreated, sickened by a sulphuric odor, shocked by the sound of a moaning voice crying for "mercy," and startled by a find of several human skeletons.

Fortean researcher Ronald Calais has found an account dating from 1770 which relates the experience of a laborer in Staffordshire, England, who while engaged in digging a tunnel, claimed to have heard the rumble of heavy machinery coming from behind a large, flat stone. Prying the rock aside with his pick, the laborer was amazed to discover a stone stairway that led deep into the ground. Certain that he had come upon some ancient tomb, the man started down the steps with visions of buried treasure filling his brain. Instead, the man swore, he found himself in a large stone chamber with the sounds of machinery becoming louder and a hooded figure fast approaching him with a batonlike object in a raised hand. The terrified laborer fled back up the stone stairway to the safety of the surface world.

By way of comparison, Calais couples this account with the comments of David Fellin and Henry Throne, who survived a 1963 Pennsylvania mine cave-in. The two miners claimed that they saw a huge door enveloped in blue light appear before them and swing open to reveal beautiful marble steps with men clothed in "weird outfits" staring at them. The men were certain they had experienced reality, rather than hallucination.

Tough Irish laborers insisted that it was no hallucination haunting them in a 40-yard stretch of tunnel that was cut under the Thames River in London in the fall of 1968.

Big Lou Chalmers felt something brush his neck. When he turned around, he saw something in the

shape of a man with his arms stretched out. "I didn't stop to make out details," he said later. "I just ran."

A fellow named Nobby saw the figure and came up from the tunnel "as white as a sheet." He went for a stiff drink, quit his job, and never came near the tunnel again.

John Daley told journalists that the figure wore a brown overcoat and a cap. "We've heard a lot about people being buried down there who died in the plague centuries ago," the laborer said. "But that wouldn't account for the fellow wearing modern dress."

Alfred Scadding was the sole survivor of the famous 1936 Moose River Mine disaster. Minutes before the mines caved in, he was on his way to join other workers. "I came to a cross cut, a tunnel running across the one I was in, and as I passed I looked left," he said later. "I saw a small light, like a flashlight, about two feet from the ground and swinging as if in someone's hand, moving away from me. I have an absolutely clear and detailed memory of that incident."

Scadding was told, after his rescue, that no human being was down in the mine at that time other than the two men who were trapped with him. "Two minutes after I saw that light," he remembered, "the mine came in on us."

After the men had been trapped for some time, Scadding said that they heard shouting and laughter. The survivor insisted that they were all clearheaded and fully conscious. "At first we thought we must be hearing children playing and we figured there must be a vent to the surface. There wasn't. But we heard it so clearly. Laughing and shouting, like people having fun. It went on for twenty-four hours," Scadding said.

Who could find entertainment value in the plight

of miners trapped in a cave-in? Richard Shaver would quickly nominate his dero for such a dubious distinction. Or was it only a bizarre trick of the mind that made Scadding and the others certain they were hearing the sounds of laughter and merriment?

In the spring of 1966, newspapers in Darwin, Australia, carried the story of mysterious animal flesh, hairs, and hide that had been brought up during a well-drilling operation at a depth of 102 feet.

According to the newsstories, Norman Jensen, an experienced well driller, had been boring for water 15 miles from Killarney homestead, about 350 miles south of Darwin. Jensen's drill bit had passed through seven layers of limestone, clay, red soil, and sandstone, when at 102 feet, the bit suddenly struck something soft and rapidly dropped to 111 feet. Certain that the bit had bored through to an underground water course, Jensen lowered a pump to make tests. Instead of fresh water, the pump coughed up a bucketful of flesh, bone, hide, and hairs.

Constable Roy Harvey agreed with Jensen when the driller told him that he had never seen anything like the gory substance from 102 feet. Chickens at Killarney station ate some of the matter without apparent ill effects, and several days later, it was noted that the remaining material had not yet begun to putrefy.

Dr. W. A. Langsford, Northern Territory Director of Health in Darwin, was quoted as saying that preliminary microscopic examination had revealed the material to be hair and tissue. Dr. Langsford stated that samples had been forwarded to the forensic laboratories in Adelaide for more extensive tests, but that there was a possibility that the matter might even be *human.* (The author has seen no additional reports on

the astounding flesh deposits from 102 feet, either condemning the whole business as a hoax or identifying the gory material as the bone and body of a giant mole or an Inner Earth Master.)

Even without such macabre exhibits as a bucketful of dero or tero hide, there are enough mysterious underearth rumblings going on around the globe to reinforce the persistent and extensive folklore regarding an ancient and unknown Elder Race living beneath the surface world.

In 1953, the little village of Lapinjarvi, Finland, 75 miles northeast of Helsinki, found itself plagued with unusual subsurface rumblings, vibrations, and roars. Although no one was ever able to locate the source for the mysterious earth tremors, on one night as many as 20 distinct disturbances were recorded.

In 1956, workmen from the Head Well and Pump Company were drilling a 145-foot-deep hole on the property of Mr. and Mrs. Earl Meeks, seven miles from Douglas, Georgia, when they stopped their work to listen to an unusual noise coming out of the hole. Scott Dinking, with 27 years in the drilling business, said that he had never heard anything like it. As nearly as Dinking and the other men could describe the sound, it was very similar to the noise made by an underground railroad. The sounds became so loud and distracting that the Meeks had the hole covered with planks so they could sleep at night.

Exponents of the Shaver Mystery would take an underground railroad in stride, and they probably would have interpreted a 1965 finding of Professor John M. De Laurier to have been a discovery of the railroad's terminal and a hangar for thousands of "mech." Pro-

fessor De Laurier of the Dominion of Canada Observatory in Ottawa announced that something big and mysterious lay under the remote outpost of Alert, on the northernmost tip of Ellesmere Island.

Professor De Laurier described the object as nearly cylindrical, something like a loaf of bread, about 65 miles long and 65 miles thick. The huge something begins approximately 15 miles below the earth's surface and extends southwest of Alert to a depth of nearly 80 miles. The object was detected by the same equipment the Alert weather station personnel uses to trace earth tremors and measure fluctuations in the earth's magnetic field. Preliminary studies show that the object, which appears to straddle the boundary between the earth's crust and its mantle, may cause an unusually large distortion in the magnetic field at Alert and induce a strong flow of electricity.

From time to time, the press services carry accounts of semi-mysterious holes that either open suddenly in the ground or are found unexpectedly. State police, Cornell University geologists, and Army and Air Force explosives specialists examined the cavities on the Howard Lacey farm at Venice Center, New York, and ruled out ordinary explosives on each November 12 in 1966, 1967, and 1968.

"It's getting to be an annual affair at Howard Lacey's place: Something goes boom in the night and leaves a hole within 300 yards of the one before," stated an Associated Press release. "On Nov. 12 the last three years, the farmer and his neighbors have heard a loud boom and then discovered a crater on or near his farm. . . . Tuesday's unidentified boom and subsequent crater were the loudest and largest of all. The noise could be heard 20 miles away, and the

pockmark was 18 feet wide and almost five feet deep. . . .

" 'There's a hole in the ground out there — that's a fact,' one of the geologists said. 'The rest is open to conjecture.' "

And it is with such an observation that we might best leave the matter of whether the legend of Atlantis may stem from a prehistoric retreat of an Elder Race into the caves and caverns of our inner earth: "open to conjecture."

Chapter Seven

OCCULT MEMORIES AND METAPHYSICAL SOJOURNS

"I have no remembrance of leaving my body, but suddenly I found myself traveling above the ground and I had company. With me was a young man who was giving me directions, indicating I should follow him, as there was something I was to see. He said we were traveling back through time and would visit the old world of Atlantis," writes John Campbell in the "True Mystic Experiences" department of *Fate* magazine for February, 1969.

Campbell prefaces his account by stating that his true mystic experience occurred one terribly hot night in July, 1967, after he had fallen into a restless sleep in his Fullerton, California, home. Campbell is one of thousands of ordinary men and women, to say nothing of dozens of career psychics, who claim to have

received a glimpse of the mighty lost nation of Atlantis.

One might, if he were so disposed, make a case for the thesis that Atlantis has never really existed outside of man's own subconscious realm of dreams and his symbolical utopian aspirations. On the other hand, since such metaphysical sojourns seem to be occurring in increasing numbers in our own time and since more individuals seem to be reliving uneasy memories of the dying nation, one might declare that Atlantis is the allegorical cloak that shrouds the United States.

In Campbell's mystic experience, he is taken by his guide to a large Atlantean city. The first sight that captures his attention is an air reclamation plant, one of many used in Atlantis to clean contamination and pollutants from the air. According to the guide, the Atlanteans had so polluted their air that it had become necessary to reclaim it — a condition that may soon exist in the United States. The Atlanteans were unable to derive any benefits from their air reclamation process, the guide said, for the Lemurians and the Atlanteans had annihilated one another in a climactic siege of their ceaseless conflict.

"I was shown the operation of the unit and then its construction," Campbell tells us. "Then I was told, 'This is revealed to you as you have sought the answer for many years . . . You may use this system in your world and the system will be efficient today. . . .'"

Then Campbell and his mysterious guide were moving back in time and space to the apartment in Fullerton, California, July, 1967. They passed through the outside walls of the building, bobbed suspended between floor and ceiling over Campbell's sleeping wife and his own entranced body. Before Campbell reentered his fleshly shell, the guide lifted his left foot and

twisted the nail of the small toe until blood appeared. This, the entity told him, would constitute proof of the night's strange events.

Campbell states that he obtained the secret of air reclamation for which he has been searching for years from an out-of-body experience which took him back to the super science of lost Atlantis. "I have offered it to both federal and California state governments but neither appears to be interested to the point of investigation," Campbell writes, optimistically concluding that some day he will receive the necessary backing to put the air reclamation units into operation.

The creative process is a fascinating one that has never received adequate psychological investigation. Perhaps Campbell's nocturnal visit to ancient Atlantis was but his subconscious mind's way of providing him with the long sought solution to a problem of great ecological importance via the medium of a dream. Such an air reclamation plant would have to come from an advanced science, and according to all the old occult myths, Atlantis had mastered the elements in a manner like no other terrestrial civilization; therefore, what better source of technological knowledge than that ancient lost continent. A voyage to Atlantis is certainly a no more fantastic dream journey than the one which took Elias Singer, the inventor of the sewing machine, to a jungle village and gave him the answer to the bobbing needle in the undulating perforated spears of dancing natives.

On the other hand, could it be possible that the psychic ability of certain individuals might allow them to penetrate time and space to return to view Atlantis as it once existed? Or, again supposing the existence of a collective unconscious, might several individuals be "remembering" an antediluvian era dur-

ing which man lived in a technological Garden of Eden? Others may add yet another hypothesis and ask whether certain men and women might not be remembering their own past lives on the lost continent.

When Mrs. Alice S. Beardsley, a retired schoolteacher of San Francisco, took a course in jewelrymaking, she found herself strangely rebellious toward the regular class assignments and began to follow a path of her own.

"I seemed impelled to make things out of scraps rather than articles planned from a set pattern," she said. "I fashioned small fishes, snails, a peacock. I bent metal tubes into small objects that resembled musical instruments. I placed scraps of metal on other scraps in a way that defied all the rules of contemporary design."

Mrs. Beardsley could not answer those who asked how she could dream up such unusual designs. Then the question seemed to be resolved when she found herself fashioning a necklace of rectangular plates of metal strung together on a wire rather than a chain. Slowly it came to her that the necklace she was shaping was a copy of one that she had made ages ago for a priest of the Temple of the Sun in Atlantis.

"I learned that I had been an artisan in the temple shops," she told Guy Archette ("Jewels from Atlantis," *Fate,* May, 1953). "Not only could I fashion metal, but I possessed psychic powers which enabled me to create beautiful designs that obviously came from outside myself. I was often asked to design jewelry for special festivals and occasions."

Mrs. Beardsley claimed to be able to remember a great deal of minutiae about everyday life in Atlantis after her psychic breakthrough occurred. According to

writer Archette, Mrs. Beardsley's sincerity and the striking originality of her jewelry favorably impressed such authorities on religious-metaphysical art as Dr. Raymond F. Piper of Syracuse University.

Mrs. Beardsley, herself, became certain that her jewelry represented authentic Atlantean designs. "How do I know this?" she once answered. "Well, how do I know that a long time ago I slid down the sand dunes near a lake in Denver? The sand dunes have long since been transformed into a park, but I know that I played among them as a child. I know only that when I remember performing certain activities I am fully aware that it was thousands of years ago . . . Call it ancestral memory, superimposed upon my present knowledge and memory."

In 1947, Mrs. Catherine Adair Robinson of Palo Alto, California, began to receive memory flashes in which she seemed to remember past lives. At first she wrote down these impressions in a primitive form of English, then, finally, she found herself writing in what appeared to be the language of a prehistoric civilization. After a time she was able to interpret the script with some fluency, and she began to prepare a textbook of its grammar, rhetoric, and usages. It was about this time that the editors of *Fate* magazine contacted Mrs. Robinson for additional information on her ancient scroll language.

Expressing her belief that the language was that of Old India and Atlantis, Mrs. Robinson explained how the writing had begun with "disconnected characters scattered over a page one evening several years ago" to the detailed script which she was receiving at that time.

"There was no compulsion about it, no sense of con-

trol," she said; "it was just a natural flowing of these extraordinary designs . . . I had no idea what they meant and strangely enough it was the few people I showed them to who gave me the first clues. With instant recognition they pointed out a character with such a statement as, 'that means a tomb,' or 'that stands for a butterfly or a soul.'"

Soon, Mrs. Robinson wrote in her article in the August/September, 1951, issue of *Fate,* the meanings began to "pop" into her mind, and after she had completed a page full of writing, she could look back over it and somehow receive the general feel of the script's meaning.

"If stone script writing of Atlantis should ever be found by archaeologists," the editors of *Fate* added in a postscript to Mrs. Robinson's lengthy and illustrated article, "and it should conform to the script writings presented here by Mrs. Robinson, the world would have probably the most astonishing proof of transmigration and survival in its history."

"I vividly remember the ancient continent of Atlantis, the sunken land to which so much mystery and legend is attached," Paul Twitchell told this author. "It was through the use of the ECK-Vidya, the Akasa science of prophecy, that I learned from Rebazar Tarzs, the great Master of soul travel, that I was able to learn of my past incarnations in Atlantis."

Twitchell, the leading exponent of the metaphysical philosophy of ECKANKAR, has stated that the ECK-Vidya enabled him to receive a detailed vision of Atlantis, a vision that he shares for the first time for readers of this book. According to Paul Twitchell:

"Approximately 20,000 years ago, during the age of antiquity, there was a fair land in the middle of the

North Atlantic. It was an island continent, similar to Australia today, as large as France, Spain, and England put together.

"There were chains of small islands, also, one running from Atlantis down to Brazil, and the other across to Portugal. It was via these small islands that so many plants and animals common to both the New and Old Worlds were transported across the ocean.

"Atlantis was a flourishing civilization about the 12th millennium B.C. Atlantis conquered all the Mediterranean peoples with the exception of the Athenians, who resisted successfully. Atlantis, seat of an ancient culture, had the largest trade and commerce network of its time.

"Atlantis was a Utopian commonwealth which gave rise to many of the early legends. The Greeks called the ancient continent the Isles of the Blest, where the dead made their home. The Welsh called Atlantis, Avalon; the Portuguese called it Antilla, or the Isle of Seven Cities.

"Atlantis was the original Garden of Eden. It had a fertile soil and a fine semi-tropical climate. Because of its sea barriers on all sides, Atlantis was isolated for thousands of years and was permitted to develop a great civilization in peace and security. This era of peaceful isolation enabled the Atlanteans to perfect the very elements of civilization which have affected all other cultures down through the centuries. The great sea barriers, on the other hand, enabled the Atlantean armies and navies to conquer other lands while its home front was secure.

"I had several incarnations on the continent of Atlantis, but the one which gave me the greatest insight on this island kingdom was the one that I lived as a professor of law at the great university of Semira.

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"Semira was the capital of Atlantis in those days. Six other major cities served the island continent, which was divided into seven provinces. During its 18,000 years of existence before the disaster, many of the Atlantean provinces tried to break away and establish their own independence. At one time, for a period of about 200 years, there was a separation of the continent, but then the rebellious provinces were brought back under a central government again.

"At the head of the state was a priest-king who was the intermediary between the people and their Supreme Deity, the *Suga,* a shorter version of that which we know today in the spiritual works of ECKANKAR as the *Sugmad.* The priest-kings were called the *Ekas,* the reigning representatives of God on Earth.

"Because of my position as a teacher of law at the vast university which was maintained by the state, I was able to observe the whole of life on Atlantis. It is for that particular reason that I shall use this incarnation as the example from which to speak of my memories of the sunken continent of Atlantis.

"Many cultures and civilizations owe their beginnings to their having been Atlantean trade colonies. The great similarities of the peoples of Europe, the Mediterranean, and Central America amaze the scholars. These nations had the same hierarchy of gods, the same system of astrology, the same methods of agriculture, and the same type of architecture. For example, the ancient Mexicans built pyramids, as did the Egyptians, but they both copied from the Atlanteans, whose pyramids were often as high as small mountains.

"During my incarnation as an Atlantean university professor, Semira was a mighty city at the foot of a great mountain range in the northern section of the

continent. The city was ringed by three broad canals and three vast defensive zones of gigantic walls strengthened with copper and brass. Semira had been built on artificial islands, laced with networks of canals, in honor of Poseidon, god of the sea, who had been the chief god of the early Atlanteans. The main canal of Semira was 300 feet wide and 100 feet deep. The canal surrounded the whole city and linked up with the sea six miles away. The city proper was situated on a main island with high walls, towers, bridges, and two zones of land which also had high stone walls which protected the inner sections of the city. Within these areas were temples and palaces and docks for ships from foreign countries.

"Within the center of the main island stood a vast citadel which enclosed the greatest of all buildings ever seen on earth — the vast Temple of Poseidon. The temple had been ornamented with increasing splendor by subsequent generations until the whole outside was plated with silver, with the exception of the pinnacles, which had a gold covering. The ceiling was made of ivory imbedded with precious jewels. Within the temple were many solid gold statues of gods, the greatest being that of Poseidon, which was of such size that its head touched the roof. This gigantic statue represented the god standing in a chariot drawn by six winged horses surrounded by sea nymphs riding on dolphins. The enormous statue was made of solid gold and ivory.

"The Temple of Poseidon was surrounded by a large garden which had many fountains, rare trees, and flowers. The garden also contained an exercise grounds and a sports stadium.

"The Atlanteans were miners, planters, and farmers,

but by and large, they were navigators and sailors, who took their ships over the waters to faraway lands to trade. Among the Atlanteans there were also learned architects, lawyers, doctors, artists, writers, musicians, and scientists. The Atlanteans had a kind of airplane with which they could scout their enemies.

"The Atlanteans knew much about the theories of nuclear power and were able to fashion some atomic weapons. It was the testing of nuclear bombs which eventually cracked their island's surface and opened the gas chambers beneath, thereby releasing the volcanic fires and earthquakes which sunk a whole continent in less than twenty-four hours, killing millions of people.

"I was not incarnated at the time the continent was destroyed, but I had spent a lifetime on Atlantis approximately fifty years prior to its sinking. I was with many who are today the chelas of ECK. I walked the countryside preaching against the atomic tests. We who were of the Order of the Vairag knew what those tests would do to the continent, but few paid us any attention. Some chelas were murdered by the regime for speaking out too loudly against its policies.

"As I have already predicted, the same fate that brought mighty Atlantis to her foamy grave will also come to pass for the United States during the early part of the next century unless the testing of nuclear weapons ceases at once!

"Since I was a professor of law at the university at Semira, I knew well the codes of law. The first code of laws which appeared on this earth was formulated during the early years of civilization on Atlantis. This set of laws was called the Code of Troana, named after an early lawmaker. The Assyrian Code of Uruk-

agine Lagash, set forward approximately 2370 B.C., was copied from this ancient Atlantean code of laws. So, too, were the Code of Ur-Nammo of Ur and the Code of Hammurabi of Babylon derived from the Code of Troana. Many of today's public laws are direct descendants from this original code which gave the common man his basic rights.

"Atlantis was a great nation. Someday soon it will be proven that it existed in fact, and not merely as a legend. Atlantis will then become a part of the recorded history of man's progress on earth, and its discovery will help to fill in the gap between the beginning of the human race and the start of ancient times."

Excerpts from comments made by spirit guides through the mediumship of Joseph W. Donnelly, Sebring, Florida, or his associates:

"The Atlantean language has been lost to civilization. The Atlantean state of consciousness has been lost and civilization is better off because of it!

"Those who perished did so because of their own error. By not understanding and by not following the law, the law destroyed them.

"Now only part of Atlantis is above water: the highest peaks of Atlantis are one group known as the Azores.

"Man misunderstood the (Atlantean) symbol of the pyramid. The symbol intended man to rise above, or to go away from, materialism. But the Egyptians took the symbol to mean survival of the physical body and thought the pyramids were to be used as tombs. The symbol of the pyramid is meant to lead man away from materialism, but the ancients mistook the symbol to mean the perpetuation of the material."

"Atlantis is not the only sunken continent. There are Lemuria and Mu and two others at the North and South Poles, which are covered with thousands of feet of ice.

"Earth has a certain turn, and fractional as it may be, it can be calculated to the nth degree. The accumulation of ice at the poles causes the shift of the axis. The possibility of a shift in the axis and the elimination of civilization on Earth will not happen in your lifetime."

"It was at this period in the history of Atlantis that the scientists, priests, and the ruling caste had progressed in their knowledge of the Occult sciences. They considered themselves so advanced that they thought they were supreme, and they tried to interfere with the Divine Plan in order to rule and control the powers of the Universe.

"There were five prophets who warned the Atlanteans that they were seeking powers not granted to man and that if they continued, Atlantis would be destroyed. Shortly thereafter, the continent of Atlantis disappeared from the face of the Earth."

"On Atlantis they had machinery much more delicate than man has today. These machines were used for both good and evil."

"The destruction of Pompei came about by natural causes, but the destruction of Atlantis and Lemuria was caused by man."

The skeptic will say that Atlantis belongs exclusively to the realm of the occult and that the claims of those who insist that they remember its last days are

as amorphous as those who claim to read minds or to speak to the dead. Even the serious proponents of an Atlantis that once existed in the world of reality cannot deny that those whom the orthodox would denounce as kooks, crackpots, and cultists have certainly staked out their own province in the lost continent.

We may, however, be left with a kind of "which came first, the chicken or the egg" situation. Do so many ostensibly sober men and women have occasional flashes of those last traumatic days on Atlantis because of the psychic scars that such a great catastrophe would leave on the collective unconscious of mankind, or do troubled times produce the kind of psychic unrest that permeates the dreams and personal visions of a confused and searching populace?

But surely, troubled times have always been with man — for at least as long as man has told stories of the lost continent of Atlantis. It would seem remarkable that man's political and social unrest should always be swathed in the allegorical wrappings of a mighty nation that fell from grace and was swept under the sea to be washed of its sins.

Perhaps, in his unconscious, *Homo sapiens* has always known that he is but part of a cycle that has reached full-turn more than once before. Atlantis may be the prototype of man's attempt to reach the stars via technology — rather than a primitive Tower of Babel — and man's subsequent lowering to the dust because of the inability of his moral and spiritual faculties to keep pace with his scientific wizardry and weaponry.

As a Midwestern medium phrased it not long ago, all of man's existence on Earth may be but an "Atlantean Odyssey":

"The Atlantean Odyssey is now being repeated, and

a repetition of events is taking place, but with this one difference. There will be many more of the Father's children saved from the symbolic deluge, because workers in the Light are being given much power and strength in these last days.

"Guidance will always be with workers in the Light to help them in any dilemma, any crisis . . . and mark this: there will be much to try men's souls in the coming three decades. This is why it is absolutely necessary for all to dedicate all of the twenty-four hours to being tuned in to God's pathway.

"The coming years are such that they will cause many unfortunates to commit suicide and, in other less violent ways, to give up hope. But this is not the way for the Children of Light. They will find that as they become strong in attunement the Red Sea of Death will open for them to safely pass through. Help will come in many diverse ways to all who stand fast in their faith and love in God's path.

"Send forth Love and Light to surround Earth daily. Know that, in spite of appearances, all will be well!"

Chapter Eight

SCATTERING A COSMIC SEED

Since primitive humans crawled out of their caves and gazed up in awe at the star-filled night, mankind has been intrigued by the unexplained mysteries of the universe. Early myths and legends tell of mysterious objects roaring across the heavens. Scraps of ancient documents reveal phenomenal, unexplained manifestations in the skies. Virtually every religion relates visitations from angels, demons, devils, and gods who descended to the earth in ancient times.

With the publicized arrival of the flying saucer in our atmosphere in 1947, modern man was confronted with what he thought was a new celestial mystery. In their efforts to interpret this phenomenon, a band of scholarly UFOlogists dug through old documents and musty records. They discovered that the UFO phe-

nomenon had appeared periodically throughout history. Gradually, some UFOlogists developed the conviction that our gods, angels, devils, and demons were nothing more than alien visitors from some celestial world or dimension. Many of these same researchers also claim that legendary Atlantis will never be discovered on Earth; they believe that Atlantis may be a superior civilization on some far planet in a dark corner of the universe.

The "Atlantis in the skies" hypothesis is fascinating, far-out, and admittedly bizarre. Any ancient, unexplained mystery is simply attributed to Atlanteans who supposedly seeded, propagated, and still maintain watch over our planet. Despite these shortcomings, certain researchers have amassed an incredible stack of evidence to support their beliefs. Old historical accounts, ancient legends, and myths are brought forth and dressed up in new garments and fresh interpretations. Researchers have examined the Bible and other religious works and have discovered passages to support their theory of Atlantean-UFO missionaries swooping down out of the skies to counsel humanity. Others have delved into the enigma of time, space, and matter and have assigned the Atlantean location to a site in another dimension.

The possibility of ancient space visitations was explored by Dr. Carl Sagan at the 1966 convention of the American Astronautical Society. "Our tiny corner of the universe may have been visited thousands of times in the past few billions of years," Dr. Sagan reported. "At least one of these visits may have occurred in historical times."

Dr. Sagan, a gifted scholar, is both an exobiologist and an astronomer. "The earth may have been visited by various galactic civilizations many times (possibly

in the order of 10,000) during geological time," he explained. "It is not out of the question that artifacts of these visits still exist, or even that some kind of base is maintained (possibly automatically) within the solar system to provide continuity for successive expeditions."

This hypothesis has led the UFOlogists to theorize that *Homo sapiens* may have been seeded on earth; humanity may have been counseled and directed by UFOnauts from the stars. The Rand Corporation has announced there are *billions* of planets in the universe that have the life-sustaining factors found on Earth.

Despite our many theories, we still do not know how man originated on this planet. The Darwinian theory of evolution remains a fascinating, yet unproved, hypothesis, simply because the elusive "missing link" remains undiscovered. The alleged link between man and his anthropoid cousins may have been provided by visitors from another world.

An imaginative proposal has been advanced by Brinsley Le Poer Trench in his book, *The Sky People* (London: Neville Spearman, Ltd., 1960). Mr. Trench developed the iconoclastic concept that *Homo sapiens* was a celestial experiment that quickly created many unforeseen problems.

The English author declares that the fabled Garden of Eden was possibly located on our neighboring planet, Mars. When the Biblical Jehovah is used in scripture, Mr. Trench theorizes, the name refers basically to a race of beings from space: a Host. He writes ". . . Jehovah, then, is a name adopted quite recently, as such things go, to designate the People from Somewhere Else in space who deliberately

created, by means of their genetic science, a race of hu-man beings peculiarly adapted to perform certain definite and predetermined functions. In addition to their adapting hu-man life-forms to their own ideas they probably also made special adaptations of plant and animal forms."

Both Mr. Trench and other UFOlogists have pointed to the possibility of ancient space visitors in Egypt. The controversial Tulli papyrus was found among the papers of Professor Alberto Tulli, former director of the Egyptian Museum of the Vatican, Rome. Despite some lost sections, the papyrus was translated by Prince Boris de Rachewiltz, known as one of the world's most expert Egyptologists. The ancient writing was attributed to the Royal Annals of Pharoah Thutmose III, who lived from 1483 to 1450 B.C.

The translation reads: ". . . In the third month of winter in the year 22, at the sixth hour of the day, the scribes of the House of Life found that there was a circle of fire coming in the sky. (Though) it had no head, the breath from the mouth had a foul odor. One rod (approximately 150 feet) long was its body and one rod wide, and it had no voice. And the hearts of the scribes became terrified and confused and they laid themselves flat on their bellies . . .

". . . Now, after some days had gone by, behold, these things (the fire circles) became more numerous in the skies than ever. They shone more than the brightness of the sun, and extended to the limits of the four supports (or quarters) of the heavens . . . Powerful were the position of these fire circles in the sky . . . It was after supper. Thereupon, these (fire circles) ascended higher in the sky towards the south. (Then) fishes and volatiles fell down from the sky. A

marvel never before known since the foundation of this land, Egypt. And the Pharoah caused incense to be brought to pacify the hearth . . ."

Many people consider the account to be nothing more than the imaginative fantasies of some ancient Egyptian scribes or an elaborate contemporary hoax. Others believe the Tulli fragments may offer an account of an ancient visitation from space beings.

Writing in the May-June, 1966, issue of Britain's *Flying Saucer Review,* Roberto Pinotti discussed the papyrus. "It is safe to say that our picture will never be perfectly clear, since too many details have been altered and facts misrepresented throughout the ages. Nevertheless, if we examine the Tulli papyrus, we can't help wondering if Extraterrestial creatures visited our planet in the past, and if — as some savants are now beginning to suspect — most of our religions and mythologies were really originated by the deification of ancient space visitors who came down among men in far-off times. . . ."

As Pinotti points out, many religions and myths claim that humanity was counseled by divine beings from the heavens. In the Judeo-Christian scriptures, we can find many biblical references to visitors who might have come from other planets. Some UFOlogists claim the "sons of God" mentioned in the Bible were visitors from outer space, possibly a planet known as Atlantis. In *Genesis* (6:4) we find:

". . . And it came to pass, when man began to multiply on the face of the earth, and daughters were born unto them. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he is also

flesh; yet his days shall be one hundred and twenty years. . . ."

Some UFOlogists wonder if these remarks concerning the "daughters of men" mating with the "sons of God" may refer to UFOnauts and our own females. There are many other descriptions of possible space visitors in the Bible. UFO researchers are intrigued by the apocryphal Book of Enoch. The ancient manuscript declares that Noah was an unusual individual, far different in appearance from his brothers, sisters, and playmates.

In an article in the *British Medical Journal,* Professor Arnold Sosby analyzed the legend of Noah. He quoted ancient descriptions of Noah as a person with "a body white as snow, hair white as wool, and eyes that are like the rays of the sun." Professor Sosby informed his colleagues that such a description indicates that Noah may have been an albino.

Professor Sosby's article also referred to passages in the Dead Sea Scrolls, which told of Noah's mother, Bat-Enosh, being suspected of infidelity when the strange young baby was born. In the Book of Enoch, Bat-Enosh tells Lamech, the father, that the child is truly his son.

"*He is not the child of any stranger,*" she insisted, "*nor of the watchers, nor of the sons of heaven.*" The Book of Enoch claimed the "watchers" were two hundred fallen angels. Other apocryphal sources claim they were the "Georgoroi," other visitors from the heavens.

Orthodox religious scripture also lends credence to the theory that astronauts from other worlds may have been visiting Earth during biblical times. The sudden destruction of Sodom and Gomorrah has led Russian

Professor M. M. Agrest to suggest that the cities were devastated by an ancient nuclear blast. Moscow's *Literary Gazette* published the professor's theory, which proposed that the ruins of the two cities were fused together under the searing heat of a pre-paleolithic atomic explosion.

In Genesis 19:1-28, we are informed that Lot is waiting by the community gate of Sodom when two angels come walking up to him. The theorists declare that Lot must have made prior arrangements to meet these angels. After their meeting, Lot escorts the angels to his home where they are fed and lodged.

If these angels were wholly spiritual entities, they would certainly not have been interested in an evening dinner, nor in a bed for the night. Neither would they have walked into the town. Later, when the gay blades of Sodom knocked on Lot's door and demanded to "know" his visitors sexually, the angels must have employed some kind of unusual weapon which instantly blinded the Sodomists and blotted out their lust.

When Lot was informed that Sodom would be destroyed, he still remained in the city. Lot's family considered the warning to be a practical joke. When morning rose, the angels urged Lot and his family to flee.

". . . the men [angels] laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters," we read in Genesis. "The Lord being merciful unto him; and they brought them forth and set him outside the city. And it came to pass when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in the plain; escape to the mountains, less thou be consumed . . . haste thee, escape thither; for I cannot do anything till thou come thither."

Believers in the God-Spaceman hypothesis maintain that a nuclear device had been triggered and the "angels" were spiriting Lot and his family away from the blast area. They also point to the passage (Genesis 19:28) where Abraham, Lot's uncle, looks toward the cities of Sodom and Gomorrah in the dawning and sees the smoke of the country going up "as the smoke of a furnace."

Those who subscribe to Professor Agrest's theory feel that the destruction of Sodom and Gomorrah in Genesis offers the perfect description of a nuclear blast. Perhaps alien astronauts had become concerned by the sin and perversion in those cities, some UFOlogists reason, and they utilized an atomic bomb as the fastest way of eliminating the transgressors from the earth.

Researchers who combine Atlantean lore and UFOlogy have created several fascinating theories regarding visitations in ancient times by beings from another world.

Some of these theorists ask us to consider the probability that superior, alien beings visited the earth in antediluvian times. These alien hominids may have pointed to the skies and remarked that they came from "Atlantis" — a planet in our own galaxy or some other cluster of stars. These UFOnauts may have described Atlantis as a utopian civilization with superior technology.

Such stories would have been spread by word-of-mouth, through priestly castes and wandering minstrels. Perhaps, to lend additional credence to the tale, narrators may have changed the location of Atlantis to a lost continent on our own planet.

One popular theory has it that Atlantis was a super-

civilization on earth in some dim epoch of history that was endangered by an impending catastrophe — the advent of an ice age, earthquakes, the gradual shifting of the polar regions, or nuclear war. Whatever the danger, the technologically advanced country attempted to send colonists to another planet, and a few thousand survivors found an Earth-like planet in outer space.

Eventually, there was a longing for the planet of birth. In time, the Atlanteans sent back scout ships to Earth. They discovered that a few humans had survived the Atlantean disaster, but they were living as primitive cavemen with no knowledge of the grandeur that had been Atlantis. The returning astronauts counseled humanity in the arts of agriculture, law, religion, and social structure, and told their struggling cousins wondrous tales of the lost Atlantis.

Under this hypothesis, our modern world is a product of Atlantean knowledge and technology.

"If the Atlanteans did escape to another star, they would return periodically to Earth to check up on our progress," UFOlogist Warren Smith conjectured not long ago. "This would explain the reports of UFOs appearing throughout history. Perhaps Atlantis may have been destroyed by some terrible nuclear blast, and when the Atlanteans learned of our own breakthrough to atomic energy in World War II, they became concerned and stepped up their visits."

One of the most enchanting stories in the Christian religion concerns the "Star of Bethlehem," an impressive and intriguing story that has endured for the past twenty centuries. In recent years, UFOlogists have considered the possibility that the "star" was actually a spaceship from another world. In his article "Visitors

from Outer Space" in Russia's *Sputnik* magazine, Vyacheslav Zaitsev considered this controversial hypothesis. He wrote:

". . . Two centuries ago the mystery attracted the German astronomer, Johann Kepler, while more recently, scientists held an international symposium to discuss the matter.

"But neither Kepler nor contemporary scientists found the key to the problem, which may turn out to have an altogether unexpected solution.

"In antiquity and the Middle Ages human imagination was stirred by an unusual star, now believed to be the Star of Bethlehem. The star was alleged to be able to move and stop.

"From that, let us turn to the Christian Apocrypha — books banned by church censorship from services and religious reading. The Apocrypha reflect man's efforts to explain the most dramatic mysteries of life. These books sometimes stand in direct contradiction of Church-approved texts.

"A familiar one about early Christianity is called the 'Tale of the Three Magi.'

"The original version must have been written in Latin in the middle of the third century at the earliest, and later translated into many languages. A 15th century Byelorussian translation made five centuries before the space era contains a highly unusual interpretation of the tale. The star, it says, was watched by astronomers (that is the actual word used) in many Oriental countries. Once it appeared at night and lit up the whole of the sky as the sun does. Then the star hung over Mount Vans for a whole day, after which it alighted on the mountain like an eagle . . ."

Certain books of the Apocrypha claim that Jesus Christ was brought to Earth in the "Star of Bethle-

hem." The star was described as being winged, with various colored rays shooting out from behind it.

Other ancient texts mention flying machines, advanced technology, and awesome weapons wielded by the gods. The sacred Hindu hymns, the *Rig-Veda,* constitute some of the oldest known religious documents. The splendid poetry tells of the achievements of the Hindu gods, and one passage tells of Indra, a god-being, who was honored when his name was turned into "India."

Indra, who became known as the "fort destroyer" because of his exploits in war, was said to travel through the skies in a flying machine, the Vimana. This craft was allegedly equipped with awesome weapons capable of destroying a city. Their effect seems to have been like that of a laser beam, or a nuclear device. Another ancient Indian text, the *Mahabharata,* tells of an attack on an enemy army:

> . . . It was as if the elements had been unfurled. The sun spun around in the heavens. The world shuddered in fever, scorched by the terrible heat of this weapon. Elephants burst into flames . . . The rivers boiled. Animals crumpled to the ground and died. The armies of the enemy were mowed down when the raging of the elements reached them. Forests collapsed in splintered rows. Horses and chariots were burned up . . . The corpses of the fallen were mutilated by the terrible heat so that they looked other than human . . . Never before had we heard of such a ghastly weapon.

Dare we believe that the legends and myths of our ancestors are based on fact? If so, we may discover

that humanity's history is in dire need of revision. Ancient manuscripts are crammed with numerous accounts of sky discs, flying chariots, cloud ships, and aerial demons.

An example of such visits allegedly occurred in A.D. 840 when farmers, peasants, and tradesmen in Europe were forbidden to barter with the "sky people." The Archbishop of Lyons, Argobard, was visibly upset because his parishioners believed in "ships from the clouds." The aerial ships were supposedly piloted by beings of normal, human-like appearance from the "land beyond the clouds — Magonia." The occupants of the ships were certainly not supernatural beings. They traded artifacts and coins to French peasants for earthly fruits and vegetables.

In *Contra Insulem Vivgi Opinionem,* Archbishop Argobard reported on the capture of a crew from one of the Magonian flying machines. "A certain assembly exhibited several people as captives," he wrote. "Three men and one woman, as if they had fallen from the ships themselves. They had been detained for some days in chains, then finally put on show to the mob, and as I have said, in our presence they were stoned to death. . . ." Such incidents undoubtedly led the "sky people" to elaborate security measures when they next landed on Earth.

Throughout the dim corridors of history, we can find frequent mention of the legendary "sky people." Often these beings are considered to have been emissaries of the "flying serpent." The snake-worshiping Aztecs and Mayans are not far removed from the Chinese cultists, who worshiped a celestial dragon. Both races may have been contacted by emissaries from a cosmic Atlantis.

According to the historians, one afternoon 7,000

years ago, our ancestors suddenly decided to establish the Sumerian civilization. Until then, man had clubbed and fought his way through a primitive world. Overnight, the nomads and hunters created a miraculous city-state in the Mesopotamian valley — the beginning of our present civilization. With little effort, these primitive tribesmen left their tents and caves and became skilled in the arts of civilized living. They constructed homes, temples, towers, churches, and pyramids. They left the risky rewards of hunting and became farmers, tending the soil and irrigating the land. They became experts in metals, ceramics, and hundreds of other skills.

The Sumerians created a cuneiform writing. They built observatories for their astronomers and studied the stars. Their astronomers were so accurate that their measurements on the rotation of the moon is off only 0.4 from modern, computerized figures. At the height of the Greek civilization, the highest known number was 10,000. After that sum, the Greeks could only fall back on "infinity." The Sumerians were master mathematicians, and a tablet found on the Kuyunjik hills a few years ago contained a 15-digit number — 195,955,-200,000,000.

The Sumerian astronomers charted the stars as accurately as our modern scientists. One pictograph depicts the planets revolving around the sun — something that Copernicus and Kepler postulated only 500 years ago. Other Sumerian drawings show human-like beings with helmets of stars. Other figures are drawn zooming through the skies on celestial, starred discs, or spheres.

Historians have a habit of dismissing legends about the origin of civilizations and nations, and they have discarded the Sumerians' own account of how their

remarkable city-state was established. Dr. Carl Sagan, one of the world's most open-minded young scientists, collaborated with Dr. Joseph S. Shklovski, the noted Russian scientist, on *Intelligent Life in the Universe.* Dr. Sagan discussed the ancient Sumerian tablets known as *Ancient Fragments,* possibly a first-hand account of how civilization started:

". . . Ancient writers present an account of a remarkable series of events. Sumerian civilization is depicted by the descendents of the Sumerians themselves to be of non-human origin. A succession of strange creatures appears over a course of several generations. Their only apparent purpose is to instruct mankind. Oannes and other Apkallu (strange creatures) are described variously as 'animals endowed with reason,' as 'beings,' as 'semi-demons,' and as 'personages.' They are never described as gods."

A Babylonian priest and historian, Berosus, declared that the Sumerians once "lived like beasts in the field with no order or rule." The Sumerians lived exactly like their primitive forefathers until the bizarre "beast with reason" appeared in their midst. The gifted entity was endowed with a superior intelligence, but its appearance was frightening to behold. An amphibian, the "Oannes," had the body of a fish, human-like feet on the end of the fish tail, and both a fish head and a human head.

Berosus explained that this fantastic fish-man walked about on land, counseled the ancient Sumerians, but returned to the ocean each evening. ". . . This being in daytime used to converse with men," Berosus wrote. "But, it took no food at that season; and he gave them insight into letters and sciences and every kind of art. He taught them to construct houses, to found temples, to compile laws, and explained to them

the principles of geometrical knowledge. He made them distinguish the seeds of the earth, and showed them how to collect fruits. In short, he instructed them in everything which could tend to soften the manners and humanize mankind."

Let us assume that you are an alien hominid from the planet Atlantis sent to Earth to instruct the primitive inhabitants on the rudiments of civilization. Let us also presume that *Homo sapiens* was seeded there many generations ago; it is now time to pass along knowledge from the mother planet. You will need a safe, secure headquarters for your crewmen and the spaceship, which is capable of underwater propulsion. Wouldn't you submerge your craft in a quiet lagoon and emerge on land each morning in an underwater scuba diving suit? If we allow our imagination to expand, we can see ancient scribes attempting to describe a conventional diving suit, "both a fish head and a human head."

Brinsley le Poer Trench has declared his belief in the factual elements of mythology. "It is shorthand," he said. "Mythology is condensed history."

Legends of the Eskimos of the far north tell of how their ancestors were flown to the polar region by godlike beings with metallic wings. Farther south, we discover a Mayan tale of a gigantic metallic eagle landing from the heavens with "the roar of a lion." The "beak" of the "eagle" opened and ". . . four creatures strange to our tribe, who did not breathe the air we breathe, walked from the marvellous eagle."

The mythology of Peru says that the inhabitants of that area were born on earth from silver, bronze, and golden eggs "which floated down from the heavens."

The *Popul Vuh,* which is the bible of the Quiches tribes of Guatamala, outlines another Mayan legend

concerning visitors from the skies. These unusual beings possessed and used the compass. They knew the world was round. The *Popul Vuh* also related that these sky people knew the secrets of the universe, and when the tribesmen became determined to steal these secrets, the visitors fogged the earthmen's minds.

Were these unusual sky people the survivors of the Atlantean disaster? Were they from a planet named Atlantis? Or, as we have discussed in a previous chapter, is Atlantis a hidden, highly developed undersea base for alien visitors to our world?

Homo sapiens views the universe through a slender speck of the visual spectrum, between 254 millimicrons on the one side to 2,400 millimicrons on the other. We are looking out of our own world through a tiny crack and, perhaps arrogantly, proclaiming the dimensions of being. History is equally limited in its view of the past; few records exist of prior civilizations. Man's past is hidden in a mist of secrets, misunderstandings, and contradictions.

There are many mysteries about Atlantis, the fabled land. There are few definite answers.

Chapter Nine

ANGELS AND DEMONS FROM OTHER DIMENSIONS

The astral world of illusion which (on physical evidence) is greatly inhabited by illusion-prone spirits, is well-known for its multifarious imaginative activities and exhortations. Seemingly some of its denizens are eager to exemplify "principalities and powers." Others pronounce upon morality, spirituality, deity, etc. All of these astral exponents who invoke human consciousness may be sincere but many of their theses may be framed to propagate some special phantasm . . . or to indulge an inveterate and continuing technological urge towards materialistic progress or simply to astonish and disturb the gullible "for the devil of it." — Sir Victor Goddard, air marshal in the Royal Air Force, in a speech to British UFOlogists, May, 1969.

About the middle of November, 1837, the lanes and commons of Middlesex, England, suddenly became places of dread. A bizarre figure said to be possessed of supernatural powers was stalking the frightened villagers by night and effortlessly avoiding capture by the police. Because of this monster's ability to leap over tall hedges and walls from a standing jump, he was given the appellation of Springheel Jack.

Whoever Springheel Jack might have been, those witnesses who confronted him face-to-face described him as being tall, thin, and powerful. A prominent nose stuck out of his pinched physiognomy and his ears were pointed like those of an animal. It was said that his long, bony fingers resembled claws and that he was remarkably agile. Springheel Jack wore a long, flowing cape over his slender shoulders, and he affected a tall, metallic helmet on his head. Numerous witnesses testified to the fact that Springheel Jack wore what appeared to be metal mesh under his cloak and that he had a strange kind of lamp strapped to his chest.

The mysterious intruder had the residents of Middlesex so disturbed by his nocturnal forays that the Lord Mayor approved the forming of a vigilante committee to hunt down the interloper. Admiral Codington posted a reward for Springheel Jack's capture, and the old Duke of Wellington put on a brace of pistols and rode out at night along with the magistrates, army officers, and police.

It proved impossible to capture Springheel Jack. Townspeople saw him leap eight-foot walls and covered wagons, as he worked his way upstream to the west, passing from village to village. Later, it was determined that Springheel Jack stayed primarily in private parks during the day, coming out at night to

knock at certain doors, as if he were seeking some particularly hospitable host. As far as it is known, the mysterious stranger never found anyone who asked him in for a visit. Most people reacted in the same manner as Miss Jane Alsop.

Miss Alsop, a girl of eighteen, lived at Bear Bine Cottage in the village of Old Ford. When she went to answer the ringing of the doorbell, she assumed that she was opening the door to a top-hatted, cloaked member of the horse patrol. But the "most hideous appearance" of Springheel Jack soon set her to screaming for help at maximum volume.

His eyes, Miss Alsop later testified, were glowing red balls of fire. He seized her in the powerful grip of his clawlike fingers, then after he had spurted balls of fire into their faces, he left both Miss Alsop and her sister lying unconscious.

When the report of Miss Alsop's adventure reached the press, it came to light that a Miss Scales had survived a similar encounter with Springheel Jack as she walked through Green Dragon Alley. Before Miss Scales could scream for help, Jack's blue flame had spurted into her face, dropping her to the ground in a swoon.

Springheel Jack conducted himself in such a manner for three months. He would hide in private parks, seemingly resting for a few days between forays, then he would venture out at night to rap on a door, as if seeking sanctuary. Who knows? If Springheel Jack had been hospitably received, his host might have entertained an angel unaware.

According to the old records, Springheel Jack knocked at his last door on February 27, 1838. He stopped at a house and asked for its master, a Mr. Ash-

worth. The servant who opened the door took a good look at the inquirer and set Springheel Jack to running with his screams for help. The mysterious knocker apparently vanished as quickly as he had appeared after his visit to Mr. Ashworth's, or else he finally found the sanctuary he had been seeking.

An Inspector Hemer of the Liverpool police may have received the last mortal glimpse of the strange visitor when he was patrolling the long boundary of Toxteth Park one night in July. A sudden and vivid flash of what the inspector assumed to be lightning seized his attention and caused him to notice a large ball of fire hanging motionless over a nearby field. The fiery globe remained stationary for about two minutes, then, amid showers of sparks, lowered itself to the ground to receive the same bizarrely costumed character that all of England had been seeking. Inspector Hemer, not unsurprisingly, wheeled his horse away from the scene and decided not to become a hero. When he looked back over his shoulder, the great ball of fire had disappeared.

J. Vyner, writing in *Flying Saucer Review*, puts forth his theory that Springheel Jack may have been an extraterrestrial seeking a contact among *Homo sapiens*. He considers it no accident that Springheel Jack kept close to private parks where game could be easily killed for food. Springheel Jack, in Vyner's view, was in the position of an alien in a strange, and possibly hostile, land, forced to live off the land, steal food and clothing, and desperately search for the one safe house where dwelt the contact who could put him on the route home.

Vyner says that a search of old records indicated that another Springheel Jack was seen at Aldershot,

Hants, in 1877. "He soared over the heads of two sentries posted by the magazine, landing noiselessly beside them. Both men fired without effect, whereupon Jack stunned them with a burst of his blue fire and made off."

In discussing the matter of Springheel Jack's strange weaponry, Vyner wrote: "Is this blue fire a stupefying gas? Or is it the visible product of a magnetic effect transmitted along a beam of polarized light from Jack's mysterious lantern? Intense magnetic fields produce effects comparable to those experienced by Jack's victims — and by those who have ventured too near grounded saucers. . . ."

In regard to Springheel Jack's remarkable feats of jumping over walls and hedges, Vyner states that he is inclined to think ". . . the solution must lie in the possession of a device for neutralizing gravity." But he also considers that Jack might have been from a high-gravity planet and been able to perform such feats on his own. Vyner also recognizes the possibility of an individual rocket device strapped to Jack's back.

That redoubtable collector of damned and bizarre phenomena, Charles Fort, might have adjudged Springheel Jack an "occult mischiefmaker" from "the astral world of illusion . . . inhabited by illusion-prone spirits," to which Sir Victor Goddard referred. Springheel Jack may have come from an astral world, which coexists with our own, on a reconnaissance mission, or he may have walked through some invisible door that separates the dimensions for the pure devil of it. Fort theorized that ravagers and mischiefmakers from this astral world might be prepared to present themselves as angels, demons, spacemen, or whatever served their purpose ". . . to divert suspicion from themselves, be-

cause they . . . may be exploiting life upon this earth . . . in ways more subtle, and in orderly or organized fashion."

In his *Strange Creatures from Time and Space,* John A. Keel restates the recurrent theory that ". . . another world exists outside our space-time continuum and that these myriad objects and creatures have found doors from their world to ours." Keel theorizes that such dimensional interpenetration may occur in certain "window" areas or when certain magnetic conditions prevail.

"They are paraphysical," Keel states, referring to the denizens of this astral world of illusion, "and they can assume the forms of one-eyed giants stepping out of magnificent flying machines, or long-fingered Orientals driving around in black Cadillacs which can melt into air. Their shennanigans over the past several thousand years have spawned many of our religious and occult beliefs. In trying to record their activities, we have built up a literature based upon nonsensical manipulations and induced hallucinations."

It is Keel's contention that an invisible phenomenon ". . . is always stalking us and manipulating our beliefs. We see only what it chooses to let us see, and we usually react in exactly the way it might expect us to react. Every culture on earth has legends and stories about the same thing. . . ."

In this book we are examining many aspects of the persistent legend of Atlantis and we seek to present many diverse theories which may possibly account for the myth of a fabled continent of wealth and power. If we were to apply the ultradimensional hypothesis to Atlantis, as some researchers have done, we should be forced to consider the possibility that our mighty pre-

historic nation could be nothing more than a cosmic joke perpetrated upon naive *Homo sapiens* by mischiefmakers from some other plane of reality, who have been seeking to divert man's attention from their true reason for popping into his dimension. There is an alternative to the ultra-dimensional mischiefmakers, of course, and that is that the true Atlantis exists *now* and has always existed all around us in another dimension. Or, to combine a hypothesis or two, could Atlantis and its super science have raised the vibratory rate of its people and its physical surroundings to the level where it was able to translate its entire civilization into another plane of reality?

Meade Layne, Director of Borderland Science Research Associates, San Diego, California, has always been considered the leading advocate of a "fourth dimensional" explanation of UFOs. In his writings, Layne has stated:

"Aeroforms [UFOs] are best understood as 'emergents'; that is, they emerge onto our plane of perception from a spacetime frame of reference which is different from ours. This process may also be described as a conversion of energy and a change of vibratory rates. When this conversion takes place, the aeroform becomes visible and tangible. It appears to be, and definitely is, what we call solid substance, and so remains until the vibratory rate is again converted. The 'steel' of a landed disc is 'etheric steel,' and its copper 'etheric copper.' This change amounts to a process of 'mat and demat' (materialization and dematerialization). Just as there is a spectrum of sound and color, so there is also a spectrum of tangibility, ending in forms of matter which are too dense to be touched. The ordinary matter of our plane is a rarefaction: the interspaces between the nucleus and the electrons are

relatively enormous. This extremely dense matter of the ether (s) passes through earth substance much as wind or water would flow through a screen with meshes a mile wide. But if the vibratory rate of an etheric object is slowed down, it becomes less dense and enters our field of perception."

On January 24, 1869, a UFO percipient in Pennsylvania, who was driving home from work, may have witnessed an "aeroform" from another dimension whose vibratory rate had slowed down long enough to have allowed an earthling a peek into their craft.

It was a clear day and the percipient saw the saucer-shaped object hovering over a pond about a hundred yards away. He stopped his car, rolled down a window for a clearer look at the UFO, which was at eye-level. The front of the craft was transparent and the interior was clearly visible to the motorist. Two beings were inside; both appeared to be average in height and appearance. They wore coverall-style clothing and they seemed to be making repairs. Their backs were toward the witness, until one of the UFO occupants turned to pick up a tool and glimpsed the onlooker. With the knowledge that they were visible to the motorist, the two beings returned to their task with added vigor.

According to the percipient: "Then one of them . . . shook his head, like saying, 'Yeah' and the other one ran over . . . pulled two levers . . . and they disappeared just like that! Everything! Nothing left!"

Those men and women who claim to have had personal contact with the occupants of UFOs often speak of how, in the New Age that will soon be upon us, man is going to learn how to increase his vibratory rate so that he might be translated into a higher dimension. A clear statement of such dimensional evolu-

tion may be found in the "Aquarian Revelations" of the space entity OX-HO, as channeled by Robin McPherson of Burnaby, British Columbia:

> There is a whole new world waiting for you people of Earth. The fourth dimension is one of subtleness, of lighter shades of beauty. With your increased vibrations you will be able to see this subtleness with an intensity beyond your imagining. . . . the very earth on which you stand will be stepped up in frequency to match this dimensional vibration and each form of life will take on new shades of being.
>
> There are seven dimensions of being. Each planet understands one dimension at a time, but as we aid your evolution, your Earth will be stepped up in frequency and vibration to the next level. . . .
>
> Life is interdimensional, and so is man . . . Learn to flow with these dimensional frequencies and learn to become flexible. Do not allow yourself to become crystallized, for each man has a shattering point if he continues to resist the flow of dimensional evolution. . . .
>
> Each man must come to know where he is going and learn to be one with this great dimensional flow. . . .
>
> People of Earth, you are becoming fourth dimensional whether you are ready or not. Leave the old to those who cling to the old. Don't let the New Age leave you behind.

Miss Marianne Francis, "telethought channeler" of the Solar Light Center, Central Point, Oregon, has al-

so relayed messages from entities who are concerned with man's ability to step up his personal frequency.

> The transition of matter into a finer, more etherialized matter will take place," said an entity named Voltra of Venus during one session. "You will still be yourselves; you will still function as human beings with all the sense perceptions of human beings. But you will be of a more rarefied construction. Transition from physical to fourth etheric substance will take place.
>
> Many of us with whom you speak are of this composition in our bodies and therein has lain much of the misunderstanding among your peoples as to our nature. We can and do lower the frequency rate of our bodies to become visible to the physical retina of your eyes. We are *physical-etheric,* whereas you are *physical-dense.* . . . The composition of all matter on your planet is rapidly reaching a point wherein it will either become of a finer etherialized structure or will disintegrate. . . .
>
> Our purpose at this time is to educate those of you who will work with us at and after the time of the frequency change . . . We once more stress that you will not become . . . discarnate beings: you merely step up one level and gain so much by so doing. Your sense perceptions, rather than being eliminated, will only become heightened and an awareness of all that which is of beauty, of love, of eternal nature, will become as one with you. . . .

As far-fetched as it may seem, for one moment consider that the incredible technology of Atlantis was

able to step up the individual frequency of every man, woman, and child, every rock, flower, tree, and the very earth of their island continent and translate them into the fourth dimension. Atlantis did not sink below the ocean in a single day of an antediluvian cataclysm: Atlantis trembled for twenty-four hours as incredible machines raised its vibratory rate until it could materialize in another spectrum of tangibility and establish itself on another space-time continuum. Atlantis may be all around us and may be entered through certain window areas of dimensional interpenetration. Don't be in a hurry to find such an ultradimensional door, however; a single day in Atlantis may be equal to a month, a year, a decade on our own space-time continuum.

Mankind has always believed in an invisible world peopled by unseen creatures. The Bible supports such a belief and informs us at length that spiritual (nonmaterial) intelligences do exist and in close proximity to our material world. In both the Old and the New Testaments, we are told that these unseen intelligences are divided into two vast hosts: the one, obedient to God and active in good ministries for man, called angels; the other, intent on annoying and harming man and loyal to Satan, called demons. Such a division reminds us of Edgar Cayce's concept of the primal warfare on Atlantis between the beneficent Children of the Law of One and the evil Sons of Belial. Belial, by the way, is Hebrew for "person of baseness," and is used to designate the prince of devils, Satan.

The term *angel,* as used in scripture, is used to designate an office, rather than to describe a person. An angel, simply, is a messenger, one who is sent to accomplish whatever mission is assigned to him. Any

student of the Bible can readily testify that angels are referred to as actual beings and not simply impersonal influences. Angels ate with Abraham, were lusted after by the Sodomists, grasped Lot by the hand. They refuse to be worshiped by man, but they never turn down hospitality (remember poor Springheel Jack?). The manna of Israel was "angel's food," the "bread of the mighty."

Angels stand in relation to God, the Supreme Being, as courtiers to a king. They are not gods, but are themselves created beings, as subject to God's will as are men. And men do not become angels when they die. The angelic ranks were formed long before man was scooped from the dust of Earth. Although they are frequently called spirits, it is often implied in the Bible that they have corporeal bodies, but dwell on a higher plane of existence than man. Luke 20:36 states that the redeemed in the resurrection will be "equal unto the angels." In other words, man shall be raised to those conditions common to those beings who now enjoy certain metaphysical advantages.

When seen on Earth, angels have always appeared youthful, physically attractive, commanding, and they are described in much the same manner as UFO contactees of today describe their "Space Brothers." Even though angels may be mistaken for ordinary men when judged by their appearance alone, those who have confronted them have often felt the physical effects of their majesty. Their appearance is often sudden and accompanied by a bright light. Saul of Tarsus and the guards about Jesus' tomb were blinded by the light of the angels. One touch of an angel's hand crippled Jacob. The single stroke of an angel's staff consumed Gideon's offering. Zacharias was deafened by an angel's word. Daniel's men fell to quaking

at an angel's voice, and the shepherds were overawed by the angelic aerial display that heralded the birth of Jesus.

Whenever angels are mentioned, they are described as strong, swift, splendid, subtle as the wind, elastic as the light. No distance wearies them and no barriers hinder them. To Abraham they appeared suddenly, without announcement. An angel entered the fiery furnace to keep Shadrach, Meshach, and Abednego cool, and another entered the lion's den with Daniel and closed fast the jaws of the beasts.

The invisible world of the angels seems to be one filled with daily tasks and graded authority. When Gabriel appears to Zacharias to announce the coming birth of John the Baptist, he identifies himself as one who stands in attendance to God. He seems to be saying that just as Zacharias was a priest in a temple on the earth plane, so, likewise, was he a priest in a temple in a higher realm. The angel who appeared to Gideon seemed to be a military specialist and promised to guide the Israelite in his rebellion against the Midianites. Zechariah, the prophet, had so many lengthy discussions with an angel that he surely must have encountered a heavenly philosopher. Then there are the fierce angels who specialize in meting out punishment — those who brought the ten plagues to Egypt; those who threw down fire and brimstone on Sodom and Gomorrah. When Sennacherib strutted in defiance with his mighty armies, an angel descended and, in one night, slew 180,000 Assyrians. We are told in II Kings that the angel's means of destruction was to "send a blast upon him," a hot, smothering wind.

From the Creation, the angels have manifested an active interest in the affairs of *Homo sapiens*. Job 38:7 tells us how the "sons of God" shouted aloud when

the Lord laid the earth's foundations, settled its dimensions, and set its supporting pillars in place. Moses received the Sinaitic law from the mouths of angels (Galatians 3:19), and the Psalms tell us how angels have control of nature's laws (103:20, 104:4).

Throughout the scriptures one caution is given man concerning angels: he is not to worship them. In Revelation, John, its author, seeks to worship the angel who has shown him a vision of heaven. He is stayed in this action by the angel, who says, "See thou do it not: I am thy fellowservant, and of thy brethren. . . ." (19:10). Essentially the same admonition is repeated in 22:9, when John once again seeks to kneel at the angel's feet: "I am thy fellowservant . . . thy brethren. . . ." Although they are quite willing and quite capable of aiding man in his crises, they consistently emphasize that they are brothers to man, not gods.

Quite a different relationship exists between man and the fallen angels, the servants of Satan (Belial). The doctrine of demons is abundantly and decisively taught in scripture, from the serpentine devil deceiving Adam and Eve in the Garden of Eden to the demonic harassment of Jesus and their promise of continued warfare against all those who seek to do good.

The Bible makes it quite clear that Satan and his minions had some connection with Earth before man appeared on its soil and that Satan and his hosts had already fallen from grace. If Satan were once God's vice-regent on Earth, perhaps his declaration of war against *Homo sapiens* stems from his jealousy of his successors. For, in Genesis 1:26-28 God declares: "Let man have dominion over all the earth, and over every living thing that moveth upon the earth."

According to the account of the Garden of Eden, it surely did not take Satan long to begin showing

man up as a naive, bungling simpleton, a most ineffectual successor, indeed.

By Genesis 6:1-6, the Lord is grieved in his heart that he had made man on the earth. The fair daughters of men were being seduced by "sons of God" and their spawn's thoughts were of wickedness and of evil. It would seem that these lusty sons of God, who lay with the daughters of men, are quite different from the noble and shining angels who call men their brothers and who stand ready to aid and to guide him.

It appears evident that we have two distinctly different kinds of angels about us in the invisible world which surrounds our own. Of one type of angel it is written that "they neither marry nor are given in marriage," which implies one of two things: either they are basically ethereal creatures whose company neither dies nor multiplies, or they are corporeal creatures who avoid direct contact with, and physical exploitation of, a primitive species. We learn more of the earthy apostate angels in the apocryphal Book of Enoch, which even fundamentalist biblical scholars recognize as valuable for bequeathing us a tradition of great antiquity.

In Enoch we read: "It happened after the sons of men had multiplied in those days, that daughters were born to them elegant, beautiful. And when the angels, the sons of heaven beheld them, they became enamored of them, saying to each other: Come, let us select for ourselves wives from the progeny of men, and let us beget children" (7:1,2).

Later: "The valley of the angels who had been guilty of seduction, burned underneath its soil. . . ." (66-6, 15).

"Those who seduced them shall be bound with chains forever" (68:39).

It appears that there is an angelic police force which punishes those of its kind who abuse certain cosmic laws regarding attitudes and actions against *Homo sapiens.* Again in Enoch we read of what must have been an ultimate lesson dealt to those "sons of God" who had become embroiled with the daughters of men in such base designs that wickedness had become their mutual obsession:

"Behold they committed crimes, laid aside their class, and intermingled with women. With them also they transgressed; married with them, and begot children. *A great destruction therefore shall come upon the earth; a deluge, a great destruction shall take place in one year.*"

It seems impossible, in this book at least, to avoid bringing even angels and demons into our examination of the many hypotheses concerning the lost continent of Atlantis. Although some may deem it heretical to suggest that the Biblical conflict between angel and demon is but the primitive scribes' interpretation of the incessant Atlantean power struggle between the Children of the Law of One and the Sons of Belial, the author would at this point like to present a brief summation of yet another researcher's unorthodox vision of the Creation story.

In the foreword to his *The Sky People,* British author Brinsley Le Poer Trench warns his readers that some of the concepts to be advanced in that book will be of a completely revolutionary nature and quite opposite from those precepts handed down to us by both priest and scientist. Trench boldly presents his contention that Genesis gives clear indication of *two* creation stories. The creation of Man, Adam I, is related in 1:26-27: "And God said, Let us make man in our image, after our likeness . . . So God created man in

his own image, in the image of God created he him; male and female created he them."

According to Trench, Genesis does not present the creation of our traditional Adam before 2:7; or, in other words, until long after God had already made male and female. In Trench's view, Genesis 1:26-27 is an account of the separate and *prior* creation of Galactic Man. The British author is also intrigued by the fact that the Hebrew version (and the King James in many places) of the Old Testament employs the word "Elohim" instead of "God" in Genesis. Elohim means many gods, rather than a single deity. "Let *us* make man in *our* image," the Elohim says in 1:26, "after *our* likeness."

Although some Biblical scholars hold that the word Elohim is used to represent God in his relation to Earth as its Creator, Trench insists that one has missed the entire point if one considers the various names of Jehovah as simply representative of different facets of the same god. Trench points out that the Hebrew language is carefully constructed to efficiently denote gradations in meaning by the structure and form of the words employed. In Trench's view, the Jehovah are a family, or even a race, of gods, much as the ancient Greek myths show them to be. The existence of many gods, Trench is quick to assure his readers, need in no way alter one's belief in a single Universal Spirit, who set everything into motion and who will continue to nourish life throughout eternity. He explains that he is merely postulating that there are many godlike beings in an ever-expanding scale of grandeur "on the stairways of evolution to the stars." Stubbornly, however, Trench argues that the Old Testament nowhere refers to Jehovah as the One Supreme God. Jehovah is but *one* of the Elohim.

It was Jehovah who created Adam II, hu-man, with his "earth-animal chemical body" (Genesis 2:7), ages after the creation of Galactic Man, Adam I.

The Galactic Race, Trench tells us, has been known since time immemorial as the "Serpent People." The serpent is the symbol of the wave-form of energy, a sperm-symbol representative of life. Nearly every ancient culture has its legends of wise Serpent Kings who came from the sky to promulgate the beneficent and civilizing rule of the Sons of the Sun, or the Sons of Heaven, upon Earth.

The Serpent People, after a time, became curious concerning Jehovah's experiment with the hu-mans, and certain of them began to enter the garden in which the god had sheltered his new Adams. The Adam II men drove the Serpent People out of the garden, true to their instructions from Jehovah to guard the boundaries of their pleasant laboratory paradise. The new women, however, were less hesitant about fraternizing with the sophisticated trespassers.

In Trench's retelling, the story of Eve, the beguiling serpent, and the forbidden fruit goes something like this:

The race of hu-man was not intended to reproduce, and their sterility was assured by restricting their diet. When the women of Chemical Man began to fraternize with the Serpent People, they were told that the forbidden food was not inherently deadly, as they had been warned by Jehovah. To the contrary, the human women were told that such food would actually prolong life and allow Chemical Man to reproduce his kind. Assured that the Serpent People spoke the truth, the women of Adam II gathered the forbidden fruit and took it home to serve it to their men.

When Jehovah learned of the manner in which the

Serpent People, Galactic Man, had interfered with his experiment with Chemical Man, he uttered the curse which is given in Genesis 3:14-17: "Because thou hast done this, thou art cursed above . . . every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life . . . Unto the woman he said, I will greatly multiply thy sorrow and thy conception . . . unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree . . . cursed is the ground for thy sake. . . ."

Trench sees Jehovah as the more irascible of the Elohim, a god possessed of a violent temper; but since Jehovah was not the Supreme Being, his malediction did not really set Galactic Man to crawling on his belly.

In spite of Jehovah's safeguards, then, Galactic Man and Chemical Man began to mix blood. According to Trench: "The Son of God in our make-up comes directly from the clear-going, lucid, telepathic, and spiritually oriented Galactic peoples created by the Elohim.

"The Son of Jehovah's Adam in us comes from the solidly chemical-bodied, earth-oriented and derived domestic animal men the Jehovah created to till and guard his farming enterprise."

The "giants in the Earth in those days" were the progeny of Galactic Man and the daughters of Chemical Man. And it was these "giants," Cross-men, who established the great kingdom of Atlantis. With the technological aid of the Serpent People, Cross-Man sought to recreate the glory that his progenitors had known in the Garden of Eden, which, according to Trench, may have been on another planet and Noah's Ark may have been a great space-transport.

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The might of Atlantis grew steadily and the image of Atlas, the giant who supported Earth on his shoulders, became the symbol of the great strength of Atlantis. Altantean missionaries and technicians touched every corner of the globe, which Trench observes, is why the many linguistic, ethnological, theological, and archaeological similarities on both sides of the Atlantic indicate one common heritage.

Then two factions arose on Atlantis: those who wished to achieve an Edenic paradise on Earth, and those who desired to elevate man through technology. Atlantis became corrupt and quarrelsome. The Serpent People, Galactic Man, glimpsed the cosmic handwriting on the wall and withdrew to other worlds.

Great and powerful Atlantis destroyed itself in a manner which gave rise to the second Great Deluge story in Genesis and to the account of Noah II. The Cross-men, *Homo sapiens,* who survived the cataclysm have, as a race, suffered from a kind of collective amnesia, and their true origins have been forgotten. Occasional flashes of memory have been clouded with myth — although every now and then when archaeological excavations yield some strange anomalous artifact, man is forced to remember an antediluvian time before this epoch.

Cross-man, in Trench's assessment, is a secondary type of mankind, who has been slowly reattaining the technology which his prehistoric ancestors possessed. Now, as Cross-man stands poised on the brink of space travel to other planets, it will remain to be seen whether or not Galactic Man will remove the "quarantine" which was placed on Earth so many centuries ago and permit Cross-men to soar free of terrestrial bondage.

Although the majority of UFOlogists who search the

scriptures for clues to the flying saucer enigma would not venture such an elaborate hypothesis as the one put forward by Brinsley Le Poer Trench, a number of researchers have become convinced that the Bible contains evidence that UFOs piloted by celestial beings carried away Jesus and a number of Old Testament prophets to another world or another dimension.

In the view of these researchers, scriptural sources provide an untapped area of space data which was produced through the process of revelation. Even though the Bible was not written as a source book on outer space, it contains many important conclusions on cosmic matters which presently lie beyond the reach of contemporary science.

"I believe in space religion," a Seventh Day Adventist clergyman told this author not long ago, "because the Bible indicates that we are going to spend eternity in space. In a sense, Jesus is a spaceman.

"The writers of Biblical times were at a disadvantage in describing sophisticated space craft," he went on. "For lack of other terms they resorted to their only known word for a vehicle of transportation — 'chariot.'"

Those who have conducted a careful analysis of Biblical texts have found three types of cosmic conveyances employed as vehicles of transportation for intelligent beings: the wheel, or disc-shaped object described by Ezekiel; the chariot of fire mentioned in the second book of Kings; and the cloudy chariot found in the writings of Moses, Daniel, David, Matthew, Paul, and John.

In II Kings 2:11-12, 6:17; Psalms 68-17; and Habakkuk 3:8, the Bible describes a cosmic craft identified as a "chariot of fire," powered by engines called

"horses of fire" with "charioteers" (pilots). The chariot's lift-off is called a "whirlwind."

In II Kings we read: "And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal . . . and . . . behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. . . ."

In Zachariah 6:1-7, four cosmic pilots are dispatched in as many spacecraft (chariots) which come out "from between two mountains." The prophet is informed that each charioteer had flight orders to go to a different part of the country. According to scripture, the four had been ordered to "walk to and fro through the earth." The Confraternity Version of the Bible (Roman Catholic) reports that the orders were: "Go patrol the earth."

Isaiah 19:1 records that ". . . the Lord rideth upon a swift cloud." Moses frequently mentioned the cloud-chariots: "The Lord descended in the cloud"; "The Lord came down in a cloud"; "The Lord went before them by day in a pillar of cloud to lead them the way; and by night in a pillar of fire."

The prophet Daniel was another who described the use of a cloudy chariot for cosmic transportation. And, in the New Testament, Matthew recorded the sighting of a cloudy chariot during the Transfiguration — "a cloud composed of light enveloped them (Moses, Elijah, and Jesus) with brightness."

At his Ascension, Jesus was transported in a cloudy chariot. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9). Certain UFOlogists have pointed out that this was no ordinary cloud be-

cause it is identified by the author, Peter, as a chariot. In his Revelation, John further demonstrated that the cloudy chariot was more than an ordinary cloud and could support the weight of an object heavier than air when he wrote that Jesus "sat on the cloud" (Revelation 14:14-15).

We began this chapter with a warning about illusion prone spirits from an astral world seeking to exemplify principalities and powers and considered the hypothesis that the entire legend of Atlantis may have been but a cosmic joke played upon early man by paraphysical beings from another dimension. We then considered the alternative and conjectured whether or not a physical Atlantis might not have employed its super science in the task of raising its vibratory rate to the point where a conversion of energy translated the entire continent into the fourth dimension. We went on to examine the Biblical accounts of an unseen world and its invisible creatures, which we are informed have always existed in close proximity to our material world. Finally, we made an objective presentation of the theory of Brinsley Le Poer Trench, who maintains that Atlantis was built by the progeny of two creations, the Serpent People (Adam I) and Chemical Man (Adam II). In each instance we were met with a persistent duality. Whether we were discussing an astral world, another dimension, or angels, it seems that in each sphere there exists one group who is friendly toward us and another who seeks to do us mischief or harm.

We may not have found any solidly tangible clues to the true nature of Atlantis in this discussion, but we have been reminded of the words of Charles Fort, who warily suggested that even the "good guys" may

operate ". . . to divert human suspicions, and to supply explanations that are good enough for whatever (minds) human beings have — or that if there be occult mischiefmakers and occult ravagers, they may be of a world also of other beings that are acting to check them, and to explain them, not benevolently, but to divert suspicion from themselves, because they, too, may be exploiting life upon this earth, but in ways more subtle, and in orderly or organized fashion."

Chapter Ten

DOES THE RISING OF ATLANTIS HERALD ARMAGEDDON?

On August 23, 1968, Robert Cummings, Canadian broadcast journalist, excitedly tore the following news item from the studio Teletype and put it in an envelope addressed to me:

ATLANTIS

MIAMI, FLORIDA—A NOTED ARCHEOLOGIST REPORTS WHAT HE CALLS "EXCITING AND DISTURBING" DISCOVERY IN BAHAMIAN WATERS OF AN ANCIENT "TEMPLE." DOCTOR MANSON VALENTINE SPECULATES IT MIGHT BE PART OF THE LEGENDARY LOST CONTINENT OF ATLANTIS.

DOCTOR VALENTINE SAYS THE MYSTERIOUS FIND IN SIX FEET OF WATER OFF A BAHAMIAN ISLAND IS "THE FIRST OF ITS KIND IN THE WESTERN HEMISPHERE." THE ARCHEOLOGIST IS A ONE-TIME ZOOLOGY PROFESSOR AT YALE UNIVERSITY.

AFTER INSPECTING THE FIND LAST WEEKEND, DOCTOR VALENTINE SAID THE TOP IS ABOUT TWO FEET ABOVE THE OCEAN FLOOR. HE ADDED: "THE WALLS ARE SLOPING. I DUG INTO THE SAND AND MANAGED TO FEEL ABOUT ANOTHER THREE FEET DOWN. IT IS OBVIOUSLY MUCH DEEPER, BUT WE WILL NOT KNOW HOW MUCH UNTIL WE EXCAVATE. THE MATERIAL IS A KIND OF MASONRY AND IT IS DEFINITELY MAN-MADE."

VALENTINE SAID HE HAD HOPES THE "TEMPLE" MIGHT BE PART OF ATLANTIS, THE ANCIENT LOST CONTINENT, WHICH, LEGEND HAS IT, VANISHED BENEATH THE SEA AFTER A MIGHTY CATACLYSM CENTURIES AGO. EP1145PM

Earlier that summer, Robert Brush, a pilot, who had been flying between Miami and Nassau, spotted a square structure in shallow water off the northern tip of Andros Island in the Bahamas. Brush told Dr. Valentine of his sighting and also passed the information along to noted underwater explorer Dmitri Rebikoff, who, while airborne in 1967, had noticed what he had assessed as a man-made rectangular construction under the surface of the Grand Bahama Bank.

Valentine and Rebikoff launched a preliminary expedition to the site at once and found that the structure measured 60 by 100 feet, with walls three feet thick. The limestone blocks which formed the walls had been placed with a skill in masonry that lay beyond the talents of recent inhabitants of the area.

Edgar Cayce enthusiasts were ecstatic at the press releases of an Atlantean temple "rising" in the Great Bahama Bank. One of the sleeping prophet's more startling predictions had been that in 1968 and 1969 remains of Atlantis would begin to rise from the sea near the Bimini Islands, and now it seemed that the clairvoyant's prognostication had hit the location exactly.

According to his entranced readings, in August of 1926 Cayce had first named the Bimini Islands as providing the most accessible remains of the Atlantean civilization. He was giving a reading for a group of men in search of oil and buried treasure in those same islands: ". . . this is the highest portion left above the waves of a once great continent, upon which the civilization as now exists in the world's history found much of that as would be used as means for attaining that civilization. . . ." (996-1)

In March of 1927, Cayce answered the question whether the continent he saw on Bimini was that of Alta or Poseidia (Atlantis) by saying: "A temple of the Poseidians was in a portion of this land."

According to the files of the Association for Research and Enlightenment at Virginia Beach, Virginia, the next reference to Atlantean artifacts in the area of Bimini was produced in a series of thirteen rather lengthy readings on Atlantis given in 1932, which ended with the words: "The British West Indies or the Bahamas, and a portion of the same that may be seen in the present — if the geological survey would be made in some of these — especially, or notably, in Bimini and in the Gulf Stream through this vicinity, these may be even yet determined." (364-3)

Dr. Valentine does believe in the existence of Atlantis, but not because of what Edgar Cayce or any other mystic may have seen in a vision. He regrets that the popular press enthusiastically seized upon news of the discovery of the structure at Bimini and transformed it into an Atlantean temple. After further investigation, he feels that the site may have been constructed by the Mayans or some other pre-Columbian native culture. It has been pointed out that, by strange coincidence, the site duplicates the floor plan of the

Mayan "Temple of the Turtles" at Uxmal in Yucatan.

Dr. Valentine believes in Atlantis because he considers one of the great mysteries of the deep past to be the apparent suddenness with which highly evolved culture patterns throughout the prehistoric world have disappeared (in Peru, in the Pacific, in Cambodia, in Lebanon and elsewhere), leaving not a trace of the fate of their creators.

"Might not these unaccountable demises have been the aftermath of violent earth spasms of which there appear to have been at least four during and terminating the geological epoch known as the Pleistocene?" Dr. Valentine wonders. "There is good reason to believe that only eleven or twelve thousand years have elapsed since the last of these titanic upheavals shook the earth. Unfortunately, man's early history has not only been physically obscured by such drastic, world-wide explosions of nature, but has been subjectively clouded by the persistent, yet erroneous, theory that, until recent times, man had never evolved beyond a stage of primitive savagery."

Dr. Valentine joins other bold thinking scientists in bemoaning the fact that the anthropological and biological disciplines, "despite overwhelming evidence to the contrary, are still reluctant to relinquish the century-old theories of Darwin and Lyell who flatly contended that only slow, gradual changes in evolution and geology were possible." Without long stretches of uneventful time, Darwin's theory of evolution by natural selection would lose plausibility. "Thus was born the school of 'Uniformitarianism' in direct contrast to the more objective views of those earth scientists who have come to recognize the principles of periodic stress build-up in the planet's magnetic field, with consequent, swift environmental

changes at the breaking point. The concept of a subcontinental island in mid Atlantic ('Atlantis'), lost through catastrophic assault, is by no means alien to the latter philosophy," Dr. Valentine states.

In his prospectus for an expedition in search of a "Precatacylsmic Civilization and Evidence for the Sunken Continent of 'Atlantis,'" Dr. Valentine argues that there can now be no reasonable doubt that a "highly evolved, precataclysmic civilization did exist." In Dr. Valentine's view, the 'dawn' people were far from primitives, but expressed their religious cults and advanced metaphysical knowledge in a universal system, "a fact which in itself suggests an uncomprehended ability to travel widely."

If this author may be permitted to make one last metaphysical speculation of his own, let us consider, for the purpose of discussion, that the structure sighted beneath the ocean off Bimini is precisely what many of these individuals with a somewhat mystical bent are certain that it is — the remnants of an Atlantean temple. Let us suppose that Edgar Cayce has scored a bull's eye and has accurately predicted the "rising" of Atlantis, beginning with the discovery of the remains in 1968. Now, still maintaining our mystical approach to the subject, we must answer the question why a bit of Atlantis should bob to the surface at this particular moment in history.

We often hear the proclamation that we stand at the dawning of the Age of Aquarius, a new age of harmony, peace, love, and understanding. Might it be that before each new age is allowed to dawn, the preceding age must be set into obscurity? We are now suggesting a reason why a cataclysm may have destroyed the antediluvian Atlantis so completely, and it is a reason that the pragmatically orthodox may find

scientifically offensive and the mystical seekers may find spiritually uncomfortable. That bit of temple working its way to the surface off Bimini, you see, may be a portent heralding the sunset of our own epoch, our Armageddon.

According to tradition, Armageddon, the final battle between the sons of God and the minions of Satan, will be waged in the Garden of Eden, where the human race originated and began its rebellion against God. Human history will, consequently, come to an end where it began. If the souls of men first entered flesh on Atlantis, as Edgar Cayce has envisioned, rather than somewhere in the Euphrates Valley, and if human corruption and spiritual rebellion were first encountered on that Atlantic kingdom, then the battleground may be re-emerging for that ultimate clash of Good versus Evil in our epoch.

"The world right now is feeling the effect of the Karmic pattern of the Atlantean culture," OX-HO channels through Robin McPherson in *The Aquarian Revelations*. "Your young people are Atlanteans reborn to once again work out their Karma. They are filled to overflowing with the knowledge of the great civilization of Atlantis. Their arts and their scientific technology is greater than ever before, and you will begin to see this more and more distinctly."

In speaking of the Judgment Day which is at hand, OX-HO says that those humans who have attained the proper vibratory rate will be ". . . carried off the planet for the duration of the time that it will take Earth to once more crystallize in form. You will always be safe if you think of the disaster in a spiritual manner. God saves those who want to be saved. Never fear total destruction, for the terrible series of cataclysms will only be a temporary thing. They should

not be taken lightly, of course, but should be viewed as a series of events which will completely change the world structure. The Earth isn't as dense as man thinks it is, and it will appear even less dense in the fourth dimension. . . ."

The Aquarian Revelations presents the views of many contemporary theologians on the "Space Brothers" and their possible role in Armageddon, or a coming Judgment Day. The notion that the "Elect" (or those of the proper vibratory level) will be carried off in "chariots of the Lord" is by no means a recent addition to orthodox religious teaching, as we have seen in the previous chapter. We may only speculate about what traditions may have been lost to us when such discoveries are made as those in the Dechany Monastery in Kosovskaya Metchia, southern Yugoslavia.

Built in the first half of the fourteenth century, the Dechany Monastery contains numerous frescoes of scenes from the Old and New Testaments. According to Vyacheslav Zaitesev, writing in *Sputnik*, the Russian equivalent of *Reader's Digest*, one fresco depicts two "chariots" flying west to east. The being in either ship has no halo or any of the traditional accouterments of angels. The Yugoslav magazine *Svet* writes: "Both ships have streamlined bodies. Clearly visible jets in their wake accentuate the impression of speed. The saints in the flying machines are in the positions of pilots. Angels watching the flight cover their eyes and ears with their hands and seem to be backing away for fear of being blinded or deafened. . . ."

Zaitesev says that the fresco depicting the Resurrection of Christ appears just as strangely space-aged as the others. "The Messiah looks as if he is in a rocket which has not yet begun to move. Indeed, the vehicle looks very much like a space rocket, with a

two-wing stabilizer in its upper part. With his right hand Christ is trying to lift aboard the ship one of the people standing on the ground before starting on his way to the heavenly kingdom."

Investigators from Yugoslavia who quizzed the monks at Dechany about their unusual frescoes were told that the drawings of the "spaceships" were pictures of the sun and the moon. According to New Testament legend, the monks told their visitors, Christ was crucified during a solar eclipse. Why the sun was depicted as rising in the west, though, the monks could not clarify.

Svet says that an ancient paper in the monastery refers to a legend declaring that Christ was a man who came down to Earth from space. The Yugoslav periodical comments that such ideas may be "overbold," but the strange frescoes, depicting objects resembling space capsules, baffle scientist and specialist as well as layman.

"The Dechany frecoes are not unique," Vyacheslav Zaitesev goes on. "An icon in the Church Archaeology Study in the Moscow Theological Academy, called 'The Resurrection of Jesus Christ' and dating back to the 17th century, shows Christ in a streamlined container which vaguely resembles a spaceship standing on the ground. Smoke billows from both sides of the container's lower part, enveloping the legs of the angels who watch from the sidelines. Just as on the Dechany fresco, Christ's right hand lifts a man (the church identifies him as Adam). Eve waits her turn on the other side."

According to Frank Waters and Oswald White Bear Fredericks, who assembled the *Book of the Hopi*, the Hopi Indians also predict that we stand on the threshold of both an Armageddon and the start of a new

cycle in the Fifth World. The United States will be destroyed in a war started by the "old countries" that first received the light (i.e. India, China, Egypt, Palestine, Africa). Only the homeland of the Hopis will serve as an oasis to which refugees from radioactivity might flee.

The last great war, the Hopis tell us, will be ". . . a spiritual conflict with material matters. Material matters will be destroyed by spiritual beings who will remain to create one world and one nation under one power, that of the Creator."

The Armageddon of spiritual against material will occur when the "Saquasohuh (Blue Star) Kachina" — now represented by a far away and yet invisible blue star — makes its appearance. The Emergence into the Fifth World, however, has already begun, the Hopis state.

Orlon, a cosmic entity from a spaceship yet invisible to man, has relayed through Marianne Francis of the Solar Light Center in Oregon that "the Cosmic clock stands poised at the hour of Midnight!"

Orlon has assured Miss Francis that he and his kind have come in peace, "not in defiance of the law of your nations, but in obedience to a higher law, a Cosmic Law, a Law of the All-Knowing One, our Creator."

Orlon goes on: "The fall of the ancient civilization, known as Atlantis upon your planet, took place when the powers of Mind were perverted and utilized for evil purposes by men who had no spirituality of being. Once again, materialism in all its grossness attempts to pervert the forces of Mind so that many may be controlled by a few. At this time many attempt to experience those things which lie beyond the physical. However, in the releasing of these patterns, without the assistance of evolved beings of Light, tre-

mendous havoc is being created, both for individuals and also for groups of peoples, adding to the general instability manifest within the magnetic frequencies of the planet itself, which is so soon to undergo change.

"We, at this time coming in Peace, are attempting to absorb as much as is possible of this negative release of energy in order to stabilize this planet and to hold the balance until the frequency change has taken place....

"Our craft surround your planet in vast numbers, and you may observe at any time now many of these coming closer into your atmosphere . . . releasing certain energy devices visible in the form of colored, brilliant objects, streaking through your skies....

"Prepare yourselves in consciousness, without fear, with knowledge, with understanding, with love, and in stability of being for the changes which come!"

The discovery off Bimini may signal no more than an addition to the mystery of man's prehistoric past. But if Atlantis is truly "rising" in the physical remains of her once mighty temples and in the seeming reincarnation of the American-Atlantean obsession with materialistic technology, then we might do well to prepare ourselves with knowledge, understanding, and love for the Armageddon that may be necessary to cleanse the Earth for a new epoch, for a new age, a new turn of the wheel of civilization.

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